Evangelical Christendom

"Where the carcase is there are the eagles gathered together."

March-April, 1935

The Easter Message—Jesus Christ, Risen Lord and Coming King

THE Season of Easter reminds us of Christ's victorious resurrection from the dead, and Christ's glorious return from heaven to the earth—the two most momentous events in the history of the universe—the one past, the other impending. As to the first, we do not imply a "spiritual" resurrection. None such was needed for Him, Who though in the likeness of sinful flesh and tempted in all points like as we are, was yet without sin (Heb. iv. 15). We mean the literal raising up from Joseph's tomb, to a glorious immortality, of the crucified and pierced body of Jesus, now the Lord of Glory.

As to the second, we mean also, not a "spiritual" manifestation of the Risen One. This we have had, and are still having, as a most precious result of His going to the Father. But we do mean the personal visible appearing on earth again of Him, Who from the Mount of Olives ascended into heaven, "now to appear in the presence of God for us" (Heb. ix. 24), and Who shall so come "in like manner" as His disciples saw Him going into heaven (Acts i. 11).

Than these two facts none are better authenticated in history or prophecy. Aside from the very considerable number of eye-witnesses who saw, handled, and communed with the Risen Lord during forty days on earth, the multitude of life witnesses to the endless power of His resurrection is constantly increasing. And while immeasured volumes of light and life and power have gone forth from Him during over nineteen centuries, there is no indication whatever of any waning or diminution. On the contrary, the greater the demands made by the living members on the vital energies of their glorified Head in heaven, the richer and fuller the outflow from the inexhaustible source. The process, as it were, of storing up the exceeding greatness of this resurrection power in earthen vessels is still going on (2 Cor. iv. 7). What mind can fathom, or what pen describe, the outcome of the great change, when all this pent-up resurrection energy shall burst forth at once, in the day when the liberty of the glory of the sons of God shall be made manifest? The earnest expectation of the whole creation is waiting, groaning, and travailing in pain with us toward this consummation (Rom. viii. 19-23).

A Risen Christ!—the ever-living Head of an ever-living Body, the Church, "the fullness of Him that filleth all in all" (Eph. i. 23). This Church of the living God is the most marvellous organism in the universe. It is not any one, nor all combined, of our many ecclesiastical organisations and bodies—the result, more or less, of skilful planning and devising, of historical growth and development. Nay, it is a glorious new creation. Not a mere union, but a perfect Oneness. A Divine conception, a "Mystery" beyond human ken, not even made known by revelation in former ages to men. A oneness in which all social and racial separation is lost—where there is neither Jew nor Greek, neither bond nor free, neither male nor female: for all are one in Christ Jesus (Gal. iii. 28).

The highest aim of all true believers in Christ is not to make or produce this unity of the Spirit, but to acknowledge and own it as a Divine actuality.

There have been, and there will be always, myriads of disciples, followers or imitators of the man Christ Jesus after the flesh. But members of His own Body, a living Church, the very temple of the Holy Ghost, these are realities possible only since and because Christ rose from the dead. Hence Paul insists: "Though we have known Christ after the flesh, yet now henceforth know we Him no more" (2 Cor. v. 16).

Let us be on our guard against a spurious gospel which only knows Christ after the flesh, *i.e.*, only from Bethlehem to Golgotha and into the tomb! and which even boasts of being the only true and historical gospel, while it is one of the most cunningly devised and most dangerous counterfeits of the Truth of God.

Our risen Lord!—"the First-born among many brethren" (Rom. viii. 29). It were blasphemy and the very height of presumption for sinful man, nay, even for a spotless angel or archangel, to think this thought and to aspire to its realisation—were it not the plain declaration, by the Apostle of the Risen Lord, of the eternal purpose of God. "Chosen in Him before the foundation of the world, that we should be holy and without blemish before Him; having in love foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will" (Eph. i. 4, 5 R.V.). And John, the beloved disciple, declares: "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. . . . But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 1, 2). "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. xv. 49). Let there be no lowering of this standard!

A Risen Christ!—"the First-born from the dead that among all He might have the pre-eminence" (Col. i. 18). A most beautiful and striking figure, taken from the very significant ordinance of Jehovah through Moses: "Sanctify unto Me all the first-born, whatsoever openeth the womb among the children of Israel" (Ex. xiii. 2).

The enemies of Jesus had succeeded. He lay dead. The tomb had closed upon Him. A great stone was rolled to the door. The official seal of the representative of the mightiest government the world has ever seen was placed upon it—not to be broken under penalty of death. A Roman guard was keeping watch. They had "made it as sure as they could." But of what avail are human appliances and measures of prevention when the hour of birth has come for the First-born to open the womb? And if the womb be a tomb, it must be opened. The "Breaker" must come forth. And He did come forth. Hallelujah! There He stands, and proclaims: "I am the first and the last, and the Living One; and I was dead, and behold, I am alive unto the ages of the ages, and I have the keys of death and of Hades" (Rev. i. 17, 18 R.V.). And by faith we take up the anticipating shout of triumph: "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55). For through death He hath brought to nought him that had the power of death, that is, the devil; and hath delivered them who through fear of death were all their lifetime subject to bondage (Heb. ii. 14, 15 R.V.).

Now turn to the second part of the Easter Message: Jesus Christ—Coming King! He is our hope. The emphasis is on His person; not on any work of His for us or in us. For His Coming signalises the completion of His work on His saints and its manifestation in glory. Nor is this our hope—merely that He may bring us at last to Heaven. For what is heaven? At best it is but a grand and most wonderful part of God's created universe—unspeakably beautiful and glorious. But we ask, can any heaven, however high and delightful, ever be the satisfying portion of those who know themselves baptised by one Spirit into full, perfect, organic union with Him whom God raised from the dead and made Him to sit at His right hand in the heavenly places . . . and gave Him to be Head over all things of the Church, which is His Body, the fullness of Him that filleth all in all? (Eph. i. 20-23). And raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus (Eph. ii. 6). Had the Church taken and held this, her rightful position by faith by His own side,

she could never have been persuaded and beguiled to accept any substitute for her living and blessed hope—the hope of His Coming out of heaven. There is so little conquering power in any "get-to-heaven" Christianity. It lacks the conscious dignity of Divine royalty. It smacks of defeat, and of a cowardly desire to get out of the conflict and be done with earth and with trial.

Now Paul, the prisoner of Christ for us Gentiles, puts all that is implied in a genuine, all-conquering assurance of a "crown of righteousness, which the Lord, the righteous Judge, shall give at that day," into these remarkable three words: "love His appearing" (2 Tim. iv. 8). This does not mean intellectual insight into, nor dialectic powers or rhetoric ability to discuss the dogmatic features, nor mathematical skill in computing the chronology of His Coming. The apostle makes it simply a matter of heart submission to the plain truth of revelation, the grand and stupendous fact of His near appearing. *Do we love it?* That is the sole question.

Love it, not for what it brings to us in the way of eternal enjoyment or happiness. For would a human parent rejoice over children, if they loved the returning father or mother only because of the many nice and sweet things they bring home from the journey? But love it, because of what it means to Him Who is our life and our hope: whose interests are ours, and whose we are, whether we live or die. Over nineteen centuries now has He waited, and is still waiting. Waiting to return; waiting to take to Himself the members of His Body, which the Father hath given to Him as the glory of His inheritance in His saints, the organs prepared and fitted by His own fullness for the execution of that good pleasure which God has purposed in Him, unto a dispensation of the fullness of the times—to sum up all things in Christ, the things in the heavens and the things upon the earth (Eph. i. 9, 10).

The Scripture cannot be broken. A single Divine "I will" weighs more than all the volumes of theology ever printed. All things must be fulfilled which are written in the law of Moses, in the prophets and the psalms, concerning Him (Luke xxiv. 44). Pontius Pilate wrote truly: "Jesus of Nazareth, King of the Jews." Nor was the angel Gabriel mistaken when he announced to His virgin mother. . . . "the Lord God shall give unto Him the throne of His father David . . . . and of His kingdom there shall be no end" (Luke i. 32, 33).

Nor is this all. For the earnest expectation of the creation waiteth for the revealing of the sons of God (Rom. viii. 19). And this revealing can never be until He be revealed, the Son of God from heaven. The time for manifestation and demonstration, the time for taking authority and dominion in the affairs of the world and of creation for the Church of God, is not now, though we are, and know ourselves to be, heirs of God and joint-heirs with Jesus Christ. Whenever the Church overlooks that, and anticipates, she sells her birthright for a mess of pottage.

But when Christ our life shall be manifested, then shall we also with Him be manifested in glory (Col. iii, 3, 4). This is the Divine order, which God will never abandon or alter for the sake of our well-intended but vain schemes of world conquest for Christ, of world reformation, social or political. Creation, the nations of the earth included, will never cease from groaning and travailing in pain until after the manifestation of the liberty of the glory of the sons of God. And this shall not be till He come, the Son of God from heaven, even Jesus, Whom God hath raised from the dead.

The true sons of God find no more recognition by the world than He did. The true Church of God is crucified to the world. The world knoweth us not, because it knew Him not. And a crucified Church cannot be a reigning Church at the same time and in the same age, any more than He could occupy the throne of His father David while He was despised and rejected by His own nation. Let us then take our place at His own right hand in heaven, where He is waiting until all His enemies shall be laid at His feet. One with Him in the death of His Cross, one with Him in the power of His Resurrection life, one with Him in the blessed hope and expectation of His promised Return from heaven.

Even so, come, Lord Jesus. Amen!

Headquarters Notes

89th Annual Meeting.—We ask members and friends of the World's Evangelical Alliance everywhere to take note that the 89th Annual Meeting will take place at the King's Hall of the Holborn Restaurant (entrance in Newton Street), on Thursday, May 16th, at 3 p.m., when the Chair will be taken by the Rt. Rev. Bishop J. Taylor Smith, K.C.B., C.V.O., D.D. A brief resumé of the Annual Report of the Council will be presented by the General Secretary, and the subsequent speakers will include Rev. Prebendary W. Wilson Cash, D.S.O., D.D., and Dr. Juan Orts Gonzalez, of Spain. We hope for a large attendance, and draw attention to the fact that tickets are unnecessary, and none will be issued. (The Ordinary General Meeting of Members (only) of the British Organisation for the transaction of formal business in accordance with our Articles of Association as an Incorporated Body, will take place at the Registered Offices, 19, Russell Sq., London, W.C.1, on Thursday, April 25th, at 12 noon, to receive and adopt the Report of the Council, and of the Auditors, for the year ending March 31st, 1935, to re-elect the Vice-Presidents and the General and Executive Councils, and to transact any other ordinary business of the Association).

The King's Silver Jubilee—The Royal Albert Hall Thanksgiving.—Remarkable response has been given to the announcement of the great United Service of Thanksgiving and Intercession at the Royal Albert Hall on Wednesday Evening, May 8th, at 7.30 p.m. The arrangements are nearing completion, and at the date of writing the Albert Hall is practically full. A notable gathering, we trust full of spiritual inspiration and power, is assured. H.R.H. The Duke of Kent has signified his intention to be present. The Rt. Rev. the Lord Bishop of Norwich, K.C.V.O., will preside, and those taking part will include, the Rt. Rev. Bishop Taylor Smith, K.C.B., C.V.O., D.D., the Rt. Hon. Lord Hanworth, Master of the Rolls, Field Marshal Sir William Birdwood, G.C.B., G.C.S.I., G.C.M.G. (who will read the Lesson), the President of the Methodist Conference, Rev. William Younger, and others. Representatives of other Free Churches supporting the Chairman will include the Moderator of the Presbyterian Church of England, the Chairman of the Congregational Union, and the President of the Baptist Union of Great Britain and Ireland. Among other interesting features of this historic gathering we may mention the Silver Jubilee Choir of 1,000 voices, Conductor, Rev. Carey Bonner. Mr. R. Arnold Greir, Organist of the Royal Choral Society, will preside at the Organ. The doors will be opened at 6.30 p.m., and from 6.45 to 7.30 p.m. there will be Recitals of special music on the Organ and by the Choir. Admission to the Royal Albert Hall is by ticket only. It is estimated that nearly 8,000 will be present.

Continental Protestant Aid.—On other pages, especially in the section devoted to Continental Evangelical Life and Work, our readers will find reference to the activities of the Alliance on the Continent of Europe. An anxious situation confronts the Protestant Churches in many countries, notably in Austria, Germany, Poland, Italy, Spain and Portugal. If we mention these countries it is not because others do not need or are not receiving attention, but on account of the emphasised difficulties in those referred to which call for our prayers and practical sympathy. In Germany the history of the Protestant Church since the advent of the Nazi régime has been one long struggle to avoid being reduced to the position of an obedient tool of the Party State. According to Press reports some 700 of the Pastors have been placed under arrest, while some of those, such as Pastor Niemoller, who are outstanding leaders of the Confessional Churches, have been imprisoned. We can at least mention them in our prayers, and every opportunity to exhibit such sympathy should be taken advantage of. Commenting upon the situation *The*

Times of March 23rd remarked: "The Opposition pastors' stand for religious liberty and their courage in adversity have rallied to their support the great majority of German Protestants and have reanimated the whole religious life of the country. The conflict will not be ended until the State allows the Confessional Community to reorganise and unify the Church on the basis of the Evangelical Church Constitution, and grants it full liberty to carry out its legitimate functions according to Christian doctrine. Unless the State is more concerned to encourage Herr Rosenberg's Nordic paganism than the 'positive Christianity' for which, according to the party programme National-Socialism stands, there is no reason why the demands of the Church should not be granted." Our readers must surely realise that in Germany, as in some other countries of Europe, religious liberty is in the balance, and what the issues will be cannot yet be forecast.

Grants.—In circumstances such as those we have referred to in the foregoing note, numerous appeals for the help of the Alliance are being received by the Council of the British Organisation. What can be done is being done, but much more is desirable and necessary; the will to help only waiting upon the power through increase of special gifts for this purpose. We most earnestly commend to all readers the facts mentioned and ask that they will strengthen the hands of the Council in their desire to send over to our Continental representatives such assistance as the situation demands.

Menace of Sunday Trading.—The Early Closing Association has asked us to draw attention to its efforts, in conjunction with other National organisations, including the World's Evangelical Alliance, to secure legislation that will restrict the growing evil of Sunday Trading. In a communication before us as we write the Association states: "The menace of Sunday Trading has already undermined our priceless heritage of the day of rest, and the alarming increase in shop opening throughout the country calls for immediate action if Sunday is to be preserved as (*a*) the day for the necessary pause in National life and activity, (*b*) the day of emancipation from the compulsion and strain of daily work, (*c*) the privilege and right of every British subject as a day for personal, social and spiritual opportunities." All our readers will agree with this aspect of Sunday trading, but the subject needs to be considered in a still wider setting, for we submit that the growing disregard of Sunday is one of the outstanding signs of the weakened grip of our religious institutions on the life of our people. And the question arises whether this is not largely due to the weakened grip of these religious institutions upon the sacredness of Sunday as the Lord's Day by commandment and with promise. Ecclesiastical compromise with wordly influences has not altered the Divine order, and Sunday remains where God placed it, as the Sabbath made for man, regulating his physical and religious welfare, and accompanied by promise which holds good for the nation as for the individual. The old English Sunday is passing before our eyes and is becoming a weekly Bank Holiday. The distinctive marks of the English Sunday have disappeared. When this happens in any nation the judgments of God may be expected to become visible. We need to take the situation to heart. Nothing but repentance can restore to our land what has been one of the great contributory influences to our national progress, and in the highest sense.

A New Financial Year.—On April 1st we commence a new financial year. That which closed on March 31st has been extraordinarily full of activities, not without anxiety concerning finance, of which from time to time we have consulted with our friends. For nearly ninety years now the World's Evangelical Alliance has devoted itself in season, out of season, to the interests of others, particularly those who share the unity of the One Body of Christ, and the heritage of the faith of the Reformation. It has ever proved itself the friend and protector of the victims whose consciences will not allow them to accept beliefs imposed by a dominant Paganism or an intolerant Romanism, man-made and not Christ ordained. On the Continent of Europe, the Chancelleries hold records early and late of

self-sacrificing efforts made by the Evangelical Alliance in the interests of the persecuted for conscience' sake, and even the Foreign Offices of the Far East know of the vigilance of the Alliance, and of its wise efforts to maintain religious liberty for all classes and creeds alike. East and West know that the Alliance is the great bulwark against national wrong-doing to minorities who hold conscientious religious convictions out of accord with the will of the religious leaders of the dominant creeds. Even as we write we have before us correspondence forwarded to London by express letter post asking the immediate intervention of the Alliance on behalf of certain groups in a country of Europe where Protestantism is tolerated but not assimilated. Appeals such as these, which are frequent, find immediate response. They involve, however, financial strain, and as they cannot be referred to in public only personal and private appeal is possible as emergency arises. The work of the Alliance has accomplished and is accomplishing in bringing together the Christians of so many nations for mutual sympathy and aid in protecting the weak is known wherever Christian freedom is prized. May we, therefore, as we commence a new financial year, lay the burden of funds before our friends, and through them before a wider constituency? Will not those who can give generously relieve our anxiety by gifts the use of which will enable the Alliance to accomplish more important work in the future than in the past, and to effect it without the anxiety to which reference has been made?

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the Easter message "I am He that liveth, and was dead; and behold I am alive for evermore."

For God's faithfulness, in Nature as well as Grace—the flowers appear on the earth, and the time of the singing of birds has come.

For the spirit of hope and confidence which animates those charged with the preaching of the Gospel of peace and goodwill among men.

LET US PRAY—

For a fresh awakening in our national conscience to the fact that "righteousness exalteth a nation, but that sin is a reproach to any people."

For the Royal Albert Hall United Service of Thanksgiving and Intercession on May 8th—that Chairman and Speakers, and all the arrangements, may be under the power of God the Holy Spirit.

For the German Confessional Churches, especially those representatives under arrest or imprisoned for their faith and witness to the truth of the Gospel of Christ.

For those our brethren and sisters in countries of Europe or elsewhere under trial of faith, and, in many cases, physical privation.

For India, and the cause of Missions in India, especially in the terms of the recent Call to Prayer issued by the British Missionary Societies—to be found on another page.

For Peace among the nations, and for our Government and Parliament at this time of international anxiety.

For all associated in the work of the World's Evangelical Alliance, endeavouring to further the unity of the Spirit, in the bond of peace.

Let us bring to God the financial needs of the Alliance, that funds necessary for the adequate maintenance and furtherance of its work may be forthcoming.

The Universal Week of Prayer, 1935

Some Further Reports from Foreign Centres

KERWOOD, ONT., CANADA

The Week of Prayer was observed here co-operatively, four services having been held in four churches, representing Kerwood Parish which includes three Anglican congregations, and Kerwood Pastoral Charge with two congregations of the United Church of Canada. These are village and rural congregations, situated in Middlesex County, over thirty miles west of London, Ontario. The programme of the Alliance was used, each minister conducting the service in his own Church and the visiting minister preaching. Weather conditions were very unfavourable, with fog and icy roads the first two nights, and somewhat better for Thursday and Friday. The attendance ranged from thirty-five to forty, both communions being represented at every service, and the friendly spirit was all that could be desired.

LANSDOWNE MISSION, ZULULAND, S. AFRICA

I enclose a copy of the Zulu translation of the programme for the Universal Week of Prayer. It gives all the topics and was fairly widely circulated. We sent copies to all our families scattered about here. We also kept the Week in the Mission Station, gathering each day, and although our numbers were few we had some good times.

ESTACION 25 de MAYO, ARGENTINA

This year the Week of Prayer has been more satisfactory than ever. God has met us in a new and wonderful way, for which we praise Him. Thank you and praise the Lord for the help and Christian fellowship you have helped us to experience. I feel that the Scripture readings were truly inspired in their selection.

WANA, NORTHERN NIGERIA

We have observed the Week of Prayer at the S.U.M. Mission Station at Wana. Here there has been what might be termed a Mass Movement on a small scale. Whole families have turned from heathenism, renounced their beliefs, and are seeking to follow Christ. One feature of the movement is the way the people are expressing their new faith in song. It is not the translation of hymns used by others, but a belief is expressed in words and then set to native music. At first the singing sounds strange, almost heathenish, to European ears; but when several hundred join in singing with rapt expression on their faces one realises how these songs have gripped the hearts of the people. We had gatherings each week-day and there were fifty to eighty present at the meetings, and in our prayers we used the topics suggested by the World's Evangelical Alliance in simplified form. We felt the meetings had been worth while, linking us up with Christians of other lands and tongues. Yesterday, Sunday, we had a congregation of three hundred present, at which 13 men and 12 women confessed to faith in Christ for the first time in public.

JAMMU, INDIA

Though there is nothing outstanding to record I gladly testify to the silent working of the Holy Spirit in our little gatherings for prayer. Our congregation is very scattered, so it was decided to hold the week-day meetings in different parts of the city. In this way four separate parts of Jammu were brought into touch with our prayer programme. The last two meetings were held in our Church (which was built through prayer some five years ago). The Pastor wisely arranged for a different leader for each meeting, and thus got more of his flock interested in the Week of Prayer. There were hindrances and difficulties to face, but the volume and intensity of prayer increased as the days went by. It was very encouraging to hear some of the prayers offered by some of our illiterate Christians, many taking such part for the first time. We felt sure God would answer our supplications, and we felt the privilege we had in joining this great concert of universal prayer. We have already seen some tokens of new zeal for God's work. A better and more neighbourly spirit is also in evidence.

MELFORT, SASK., CANADA

It is a pleasure to report on our Week of Prayer in Melfort. All the Protestant Churches co-operated and the interest was well sustained throughout the Week. All the services were happy and helpful. The unanimous feeling of the Ministers of the town is that the services will result in a spirit of better fellowship in our own district, and an enlarged vision of the world's needs, and our responsibility. We feel it a privilege to be identified with such a helpful movement.

KINGSVILLE, ONT., CANADA

I am glad to report to you the complete success of our Week of Prayer. Considering the dangerous and slippery condition of the streets from ice, as we often have in this country during parts of the winter, the meetings were really well attended, some folk running quite a risk to be present. All the ministers of the town, together with the Salvation Army, threw themselves heartily into the good work. We went around from one Church to another.

YOKO, FRENCH CAMEROON

Although it is only three years since we started our work here at Yoko, and consequently we are not very numerous yet, we had a good Week of Prayer. Our few Christians and catechumens, as well as a considerable number of pagans, attended regularly to our prayer meetings; and some of our people participated with fervour and sincerity. The results of prayer are certaintly much more

important than we are able to distinguish, but some of them are quite evident. I think it may be counted as answers to prayer that the attendance at our ordinary meetings has been increasing since the Week of Prayer, and we have got some new catechumens.

IMESI-ILE, NIGERIA

The annual Prayer Meetings were held at Imesi-Ile and the outstations. Our members attended these meetings regularly throughout the week. We felt the presence of the Holy Spirit with us wherever we met for prayer. Undoubtedly these annual prayer meetings have brought into existence new zeal and spiritual energy in the hearts of our people.

CRYSTAL CITY, MAN., CANADA

I am glad to report that we again observed the Universal Week of Prayer in the community. The three congregations represented here, with their respective pastors, held joint services which were well attended. These services have become a permanent factor among the Christian people of this area, and lead to other co-operative efforts in the cause of Christ.

NANHSIEN, CHINA

As we are the only Protestant Church here in Nanhsien, only the members of our own congregation were able to meet for prayer. For various reasons it was not possible to hold any meetings during the day, but we met each evening for prayer. A combination of adverse circumstances made for a smaller attendance than usual. The weather was exceptionally wet, and as the roads here in wet weather are almost impassable, this meant that many people who would otherwise have attended found themselves unable to do so. However, those who attended regularly were greatly blessed; and it was indeed an inspiration to know that we were not just an isolated unit in far Inland China, but a part of the Universal Church. As we united in intercession with regard to the different topics set forth for prayer, we felt that we were one with our brethren in Christ throughout the world.

BEIRUT, SYRIA

This year we distributed 3,500 topic sheets to 113 places, and a few of those places to which larger quantities were sent distributed again to a number of smaller places, so that it is safe to say that the topics reached at least 150 centres in Syria, Palestine, Iraq, Arabia, and a few to North Africa other than Egypt, and Southern Turkey. In a few cases single copies went to places where, for example, there might be a very small group in a village and the copy was sent to the preacher for his guidance. You may be interested in a letter of thanks received from a large village in southern Syria, Deir-Mimas, near the foot of Mount Hermon. The writer said: "The Week of Prayer meetings this year were largely attended by people of different sects so that the church could hardly hold the numbers who came, and the effect upon the hearers was great. We send our thanks to those who prepared and sent out these topics, and we ask God's blessing upon all the Christian Churches in all parts of the world."

ROCKHAMPTON, QUEENSLAND, AUSTRALIA

I am very pleased to report that the United Week of Prayer was a blessing to all. Despite the fact that this time of the year is our holiday season the meetings were well attended, and there was a fine spirit throughout.

GINDIRI, N. NIGERIA

You will be pleased to hear that the Universal Week of Prayer was a time of great blessing here. The service on Sunday morning was well attended, and the people were told about the Week of Prayer which would be observed by followers of Christ all the world over. Ours is a new work, and this is the first New Year that we have had services, so everything was new to the Fyam men gathered with us. In the evening we gathered for singing as usual, then it was suggested we should have a season of prayer, when a number could take part although they had never done so before. Our hearts rejoiced when we heard one after another of the young fellows who had never before raised their voices in prayer thanking the Lord for His great goodness to them in sending the Message of Life, and asking Him to keep them faithful in their witness among their own people, so that they might win them for Him. There was nothing stereotyped about their prayers, but all prayed as they were led by the Holy Spirit.

We missionaries met for prayer every day at 9 a.m. and 8 p.m., taking it in turn to conduct. We found it a time of enriching, when our eyes went to a wider field than we had been looking on for a while, and we prayed for the world's needs. Every day at 5 p.m. we gathered the people together and had a time of prayer, the missionaries taking it in turn to lead. The subjects were explained each day, and there was a real Presence among us as many took part in prayer. We have twenty young fellows here who have put their trust in the Lord, and made public witness to their faith in Him and their determination to follow Him, a few months ago. It was good to see them realising that in their prayer at this time they were not alone, but linked up with the great Church Universal. During the Week we had five united gatherings with 241 present, not including ourselves. The two Sundays we had 283 present, and at the European prayer meetings we had 60 for the week.

SALATICA, DUTCH EAST INDIES

You will be pleased to know that the Universal Week of Prayer has been held in several of the cities and villages of the Dutch East Indies, including Salatiga, in the very heart of Java, where meetings were held day by day among the Javanese Christians of the White Cross Colony, as well as in the State Church, where very good attendances were numbered, and prayers offered in Dutch, Javanese, and Malay.

SHEFFIELD, TASMANIA

The united meetings were held as usual, and led in turn by the representatives of the various Churches under the direction of the Sheffield

Ministers' Fraternal. The interest seemed to grow as the Week progressed, and those who have been attending these meetings for a few years spoke of their widening influence. The topic outlines in each case were strictly followed, with addresses of about ten minutes each day. The prayers were spontaneous, and a spirit of fellowship was evident.

LANGTANG, E. NIGERIA

The Universal Week of Prayer was again observed throughout this district, on the main station here at Langtang, and on the three out-stations. Each morning we gathered for our usual worship with the Christians, and then a special gathering for prayer was held each day at mid-day, when the subjects for prayer as given in your syllabus, together with the Scripture readings, were followed. The services were quite well attended, and there was a splendid spirit of prayer in all the gatherings. We feel sure that they will mean much for the spiritual advancement of the work in this district, and throughout the whole world. We consider the commencing of the year with the Week of Prayer a valuable asset to the work, and so you may continue to count upon our support in this splendid ministry throughout the succeeding years.

LISBON, PORTUGAL

We translated the programme and forwarded copies to all the Evangelical bodies, not only in Portugal itself, but also to Azores, Madeira, and to the African colonies, so that we did all in our power to bring Christians together for prayer. In Lisbon the meetings were very well attended. We held six meetings, each in a different centre, and a very fine representative body of workers took their places on the rostrums, with full attendances. In Oporto the same plan was carried out, and meetings were held in the various Churches, representatives of all the Evangelical Churches taking part. Mr. Moreira held a series of meetings at Figueira da Foz. To places round Lisbon, Setubal, Vila Franca, Almada, etc., we sent workers to represent the Evangelical Alliance, and the programme was carried out. This Week of Prayer has been a great blessing to many and each year greater interest is shewn. You would have been much encouraged to see the fine audiences of 200 to 250 people gathered together.

CHEFOO, N. CHINA

You will be thankful to hear that the Week of Prayer was a great success this year; one of the very best we have held. Good attendances, much prayer, real sense of the Master's presence with us, and to crown all, beautiful weather the whole week, the sun shining brightly all the days.

MONTEVIDEO, URUGUAY

Our meetings were particularly well attended in the Spanish centres. Our English groups were smaller. A fine spirit reigned, and all enjoyed the gatherings. God wonderfully blessed us and made the study of the well selected topics an inspiration and profit to us all. We are sure that our folk will be looking forward to the meetings next year. Our chief concern is that the meetings are held in the midst of summer.

LABRANG, W. CHINA

Though on this far-flung outstation in this Monastery town of Tibet we are but six adult missionaries representing the Pentecostal Mission and the Christian & Missionary Alliance, we were glad to unite with all the other Christian friends all over the world in this Week's special prayer. So far our work is sowing the seed, and we have no organised Churches among the Chinese, Tibetans, and Moslems to whom we bring the Gospel, and we feel that such world-wide prayer efforts as this will do much to help break through the barrier that we know is against the Gospel here. In this connection I would like to report that I was privileged to pray with one Chinese man and another of our number had the privilege of leading two young boys to Christ during this week. Oh, that this might be the earnest of a large in-gathering of souls in this section of God's vineyard. We would also like to report a real blessing in our souls and a special encouragement given us from above during the prayer meetings that we held together during the Week. We must admit that the enemy sometimes "comes in like a flood," but we are specially thankful at this time for the standard that was raised against him.

CHOGORIA, KENYA COLONY

There was much interest and real enthusiasm among our Christian Africans during the Week of Prayer, and each evening an earnest little company met in the beautiful church we have here on the slopes of Kenya Mountain. There has been a revival movement recently in one of our village churches, and one or two who had been at their all-night prayer meeting on Christmas Eve came to Chogoria for the Week of Prayer and were a great help. Many prayer meetings in African Churches are long and wearisome and lifeless, but the ones here are never like that; prayer, with our people, is a matter of reality, and their prayers are brief and definite, and often very vivid. If anyone tends to be lengthy or verbose he or she is gently reminded that it is best not to take up too much time as there are many who want to share in the praying, and the reminder is humbly acquiesced in and the prayer is brought at once to a reverent close.

LOS BLANCOS, ARGENTINA

The Universal Week of Prayer, which has just closed with a Communion Service attended by all the available Christians, proved to be a time of particular blessing to the Staff and Indians on this station. Instead of incorporating it with the usual daily services as on previous occasions, we held special services at 4.30 a.m. (just after dawn), for those who wished to join us in prayer. The average attendance was over fifty (the Church membership being forty-four), all being very conscious of the presence of the Holy Spirit. We observed the Tuesday as a Quiet Day for the Staff, as far as our duties permitted. We had three definite sessions of prayer and meditation, much to our spiritual uplift. Friday brought three enquirers over the line, while Saturday brought us two more converts, and Sunday another. We tried as far as we could to convey to these primitive minds the thought of the Church Universal, one Body in Christ, at prayer all over the world.

The World's Evangelical Alliance and Spain

By JUAN ORTS GONZALEZ

THE Evangelical Alliance not only arouses great admiration and deep gratitude in the evangelical Spaniard who knows the very great help which it has rendered during severe crises, on behalf of persecuted evangelicals and in promoting the evangelization of Spain; but, also, for any evangelical who is well acquainted with Spanish religious life, prejudices and needs, there is something providential for the work in Spain, in the opportuneness of its help and in its ideals and methods. Let me relate some instances of the providential way in which the Alliance has come to the rescue and help of Spanish evangelicals.

SOME CASES.

When, in the days of what is known as "The Second Reformation in Spain," Matamoros and nine of his friends were in danger of rotting in the jails of Spain, having been condemned to nine years of penal servitude —it was the Alliance which called forth twenty-five delegates representing ten different nations to go to Madrid and compel the Government to commute their sentences to exile. Anyone who knows the conditions in Spain of those days can see that it was the Government's fear of antagonising the countries represented by the delegates, which made it commute the sentences.

Later, when Isabel II. was exiled and the door was open for free evangelical work in Spain, it was the Alliance which took advantage of that great opportunity and gave economical help to enable Spaniards and foreigners to preach the Gospel.

Again, when the present Republic was established, and Protestants saw that a Congress could be celebrated to awaken interest in Spain for evangelical work, it was the Alliance which gave the funds necessary for the Spanish Protestant leaders to celebrate such a great Congress, with an attendance of nearly eight hundred delegates from all parts of Spain and about forty foreign delegates representing the largest countries of Europe and some of America.

Still more recently, when a representative Latin America evangelist offered his services for conducting a campaign of evangelization in Spain, it was the Alliance which furnished the necessary financial backing for that campaign, also. Let me dwell upon the significance of this last item.

AN EVANGELICAL FRONT.

In her last Eucharistic Congress, held at Buenos Aires, the Roman Catholic Church made a tremendous effort to hold up before the world all the Iberian peoples (meaning the peoples speaking Spanish and Portuguese in Europe and America) as constituting an unique and undisturbed Catholic front under the leadership of Spain.

The best and most convincing refutation that Spain and Latin America can make to that misleading presentation is, that evangelicals in Spain and Latin America can appear as one front; and Rev. J. C. Varetto is really one of the most representative evangelical types of Hispanic America, not only on account of the many books, pamphlets and articles he has written, but also because he is from Argentine and, among national leaders, is the one who has probably visited more Spanish republics and conducted more evangelical campaigns than any other. For a believer, all these instances of the part which the Alliance has played in the evangelization of Spain are not mere coincidences but rather providential steps.

LOOKING FORWARD.

But, looking at the future, to the writer there seem more important yet the ideals and methods which the World's Evangelical Alliance holds and follows. The writer is well enough acquainted with the Reformation and its development to believe that some of the denominations have an honorable place and a justified existence in the life of Protestantism; but, at the same time, he feels that—for Spain—it would have been better if the Gospel had been presented without any denominations whatever; and here are his two principal reasons for thinking so:

First: Spain, more than any other Catholic country has been inbued with the idea that the Christian Church must be one, and that a church divided into many branches, with many different names, cannot be the historical and true Church of Christ. Spaniards have heard so much about one Shepherd and one fold, one kingdom and one King, one body and one Head; and have been told so often—as a reproach—that Protestants are divided into Lutherans, Calvinists, Baptists, Methodists, and so on, that it is very hard for a Spaniard to disabuse his mind of these ideas and to believe that we Protestants can be one body, in spite of our many names. The writer knows quite well that the unity of the Roman Catholic Church is rather an apparent one. More than that, the Roman Catholic Church has at least four different theological schools—the Tomistic, the Augustinian the Escotistic and the Jesuitic, with greater doctrinal differences than those which exist among Episcopalians, Baptists, Methodists and Presbyterians. Moreover, there are at least six different Roman Catholic systems of ethics which can be followed by different confessors in giving absolution to their penitents; and the differences are such that, in some cases, according to one system a man is guilty of mortal sin, by another of venial sin, and by still a third of no sin at all. And more even, there are to-day in the Roman Catholic Church some hundreds of different religious orders of men and women, with different rules and constitutions.

Thus, it can easily be seen that the vaunted unity of the Roman Catholic Church is more of a humbug than a reality. Nevertheless, that church is able to appear to the Spaniard as one church, and to cast on Protestantism the stigma that we are many churches, because we have many denominations.

Second: Our greatest Spanish Reformers, Casiodoro de Reina, the translator into Spanish of our Bible (Cipriano de Valera was only a corrector of that Bible), and Juan de Valdes, always advocated the preaching of the Gospel free from denominational bias.

A Declaration.

Before leaving this subject, the writer wishes to emphasise the fact that he is working in Spain in harmony with all denominations, and purposes in all his campaigns, wherever there is an organised congregation, to invite new converts to incorporate themselves with existing denominations; but he feels that more than 90% of the national pastors and ministers, and practically 100% of the members think as he does—namely, that if the Gospel has to reach Spain as a whole it has to be preached without denominational bias. For this very reason, he believes that the ideals and methods of the Alliance offer the best basis for all campaigns of evangelization.

The Evangelical Alliance emphasises one of the greatest and most comforting truths, that every true believer is a member of that Christian mystical body of which Christ is the Head; and, to make that truth more practical and alive, it advocates joint services of preaching, praying and singing, conferences, congresses and united campaigns of evangelization. So, in doctrine and in practice, it always upholds the standard that we are one in Christ; and, by its ideals and methods, it is able to convey this truth powerfully to Spaniards, in spite of our many denominational names.

My Two Campaigns.

The campaign conducted by Mr. Varetto, in company with the writer, is a convincing proof of what has been said above. When Mr. Varetto was engaged, we expected to have this kind of a campaign: *First*, to preach two or three times to the existing churches, in order to awaken them to be ready to invite persons other than their members for the popular lectures; *afterwards*, to lecture several times in some public hall or theatre; and, *finally*, to invite the outsiders to attend our concluding services in the churches.

But the very week we started our campaign, the "State of War" was declared. I said, therefore, to Mr. Varetto: "We have to limit ourselves to a revival within the existing Protestant congregations," and he agreed with me. Very often, during those services, I saw tears in the eyes of many members; and I myself was not free of them on many occasions. I could see that we were divinely guided, for what is the use of bringing in many outsiders, if our congregations are not evangelically alive to assimilate and incorporate them? And

my expectations were more than fulfilled. I heard everywhere expressions like these: Oh, how wrong I have been! I did not know that my duty, as a member, was to do personal work . . . Oh! this Varetto has convinced me that I have to do a great deal more than I was doing. . . . Oh! I have now a new vision of what I have to do . . And so on. Though it was not our main purpose to reach outsiders, and we could not advertise our services on account of the "State of War," a great many came. Now and then, I heard from members who knew: "To-day, we had more than twenty or thirty new persons." During October, we held thirty-five different services in the three provinces of Valencia, Albacete and Jaen, and in Madrid. We preached to congregations of Plymouth Brethren, Baptists, Reformed Episcopalians, Presbyterians and Lutherans.

It would take too much space to enter into many details, but I wish to mention at least three cases of special interest. In Valencia, we received privately a high dignitary of the Roman Catholic Church, who, time and again, expressed emphatically to the pastor, to Mr. Varetto and myself, his faith in Christ and the Gospel. He is afraid that to leave the Catholic Church and become openly Protestant would cause the death of his mother, who is old and fanatic and sick. But, in his last letter to me he declares that he can no longer hide his faith. In Albacete, a man eighty-eight years of age exclaimed with tears: "Thanks be given to God! I know now how to become a true Christian, and I accept Christ." In Jaen, some Communists came to the service the last night and promised to interest other Communists.

The Second Campaign.

Through my experiences while with Mr. Varetto, and because the "State of War" continues, I have been convinced that the most imperative work now is that of reviving our congregations; and I chose the congregation of Cordoba as a beginning for three good reasons: *First*, the present pastor is an ex-Capuchin friar, whom I welcomed into the Protestant Church a little more than one year ago; and I was anxious to know his work. *Second*, Cordoba is, in many respects, the key to Andalusia. During the time of the Spanish caliphs, it was the capital of a great empire covering North Africa, Egypt and almost the whole of Spain. During the tenth and eleventh centuries it was a city of more than 500,000 inhabitants, when Paris, London and Madrid were insignificant villages in comparison. *Third*, though smaller than Seville, it is more in the centre of Andalusia.

As never before, I put my soul, heart and prayers into this campaign. Not until the last day was I entirely sure that my prayers were answered and my poor efforts blessed; but that last day was memorable, when every member of the Church—except one—attended the service; and when almost everyone came to embrace me, all with deep emotion and some with tears, and saying words like these: "We have promised Jesus that we will work and sacrifice ourselves for the propagation of the Gospel; and we promise you that you have not sown the seed of the Gospel message of personal work in bad soil. Come soon and help us to reap the harvest."

We had another unexpected and great blessing, typical in some respects of what can be done in many thousands of small towns in Spain. We went to Villafranca, a town of about five thousand inhabitants about ten miles from Cordoba. There is a place for holding services occasionally, but so far there has been little response. In the last general election, Communists got a strong majority in the town; and yet, after we had held only a few special services, forty-four young men gave their names and signified their desire to form a Christian society in order to prepare themselves to become members and constitute a congregation. I do not count the middle-aged and older people, who were just as many. At the last service, six girls came and wanted either to form part of the same society or to constitute another for girls. Keep in mind that it is a Communist town, lost to the Roman Catholic Church and yet eager to hear the Gospel. Oh! if we can—in some way or another—cover the whole of Spain and bring the pure Gospel of Jesus to the people, Spain will respond better now than before the Revolution. A new mood is taking hold of the common people, and is rather towards Religion than towards Marxism. God be blessed for it.

Human Need—Repentance*

By the Rev. J. ERNEST JAMES, B.D.

(Minister of Allen Street Congregational Church, Kensington)

DURING the last couple of generations we have been made familiar with the word "Evolution," and we have been reminded of our kinship with all created life. Darwin called it "The Descent of Man," and Drummond called it "The Ascent of Man"; but in each case they pointed out how like men are to animals in our instincts and in our reactions. But then others have been just as careful to remind us how unlike we are to the created world; what a gulf separates man from the animal.

If you look at the question of human needs—the conscious, felt needs, the dimly preceived needs, and the obscure or never realised needs—and compare that with the animal world, you will see what a gulf it is that separates us. An animal needs food and drink, some shelter, some exercise, some sleep, reproduction, some love of colour and sound; but when you have got beyond that you have said all that the animal needs; and the advancement of the centuries does not develop those needs. The cow a thousand years ago required pretty much what the cow requires to-day: there is no growth of need. But when we come to man, what a creature he is! How insatiable is his curiosity and his capacity. Little William Blake drew a picture of man standing at the base of a ladder that ran to the moon; the man's hands are lifted up and he is crying, "I want, I want." And Thomas Carlyle spoke of man as "an infinite shoeblack," having said that if a shoeblack is well fed you have not satisfied him. He just then begins to feel his needs, when you have satisfied that primary need of food. And Robert Browning put it another way when he said, "A man's reach should exceed his grasp, or what's a heaven for?"

Now man does not always want his needs, and he does not always need his wants. Man naturally does not want to think, but he needs to. A boy naturally does not want to wash his face—it is a foreign thing to a boy—but it is obvious time and again that he needs to. A man does not need alcohol, but many a man wants it. His wants may be misunderstood needs. His wants may be things that are over-emphasised, or his wants may be needs that are being met in the wrong way. But it would be a good exercise for yourself—it is a most illuminating one—to sit down to-day and set out what a man really needs; what all men ought to have; what men, because they are human beings, have a right to have; what is the magna carta of human needs, what are the essentials.

Now I will just begin to indicate them. As you have said, Sir, we could never indicate them all unless we had several sessions here; but let me remind you of the essential needs of man: food, clothing, shelter, cleanliness, fresh air, health, work, a just reward for his labour, leisure—implying shorter hours of toil—education, culture in the art of living, justice, righteousness, liberty, equality, fraternity. Go on! Good government—which is best of all self-government—beauty and loveliness, music, art, fine speech. He needs happiness, blessedness, peace, love, truth, fellowship.

Edwin Markham said that man needed three things especially—bread, beauty and brotherhood. Wordsworth thought that we needed plain living and high thinking. What a list it is: how it extends as you think of it.

And in the older days they used to say that man needed God; that man without God is incomplete; he is an unfinished symphony; he is unsatisfied until he has God. The ancient wisdom said that man needed God's Word—every thought of God; that man needed God's Will, to know that will; to find and fear God; to obey that will; that man, to take from his life the

* Address delivered during the Universal Week of Prayer, at the Central Hall, Westminster, on Monday, January 7th, 1935.

sense of futility, needed to know God's purpose. Man needs to enjoy God. So you go on. Man needs salvation, needs worship, he needs the fellowship of God's people. It is truly essential to him; so the ancient Fathers repeated, that first of all he should seek God's Kingdom, and then all other things would find their satisfaction.

But to-day there are plenty of people who tell you frankly that man does not need these things, that they are vestiges of earlier fears and fantasies of the child mind; that worship of God is something which a man grows out of; that it belongs to the childhood of the race. In Russia this has been preached very consistently, and there are plenty of people in England who believe it. The Humanist and the Behaviourist have preached it—that man is complete in himself, and does not need a touch from a Father God. Therefore we are compelled again in our own day to ask insistently, What does a man need? Does he need God? What are the absolute essentials for human nature? And at once you find that which thrusts you back to another question, What do you believe man was meant to become? Is he a cultured creature whose end is the grave, or is he a child of God whose destiny is beyond the grave?

Now these are some of the human needs that we face; and opposite that word "Human Need" on your programme there is printed that other word "Repentance." The most essential of human needs, the most primary necessity of to-day, most fundamental to the welfare of society, is repentance. And I can imagine an outsider to-day saying, "Yes, that is your pious platitude; it is talking theology when we want sociology; it is talking ethics when we want economics." "Repentance"—it is the very sort of word that the modern world jibs at; and yet the man who drew up these titles put that first in human needs—not bread, but repentance.

You will find a very interesting thing if you look up your New Testament along this line. John the Baptist came preaching. He said, "The Kingdom of God is at hand: repent." Jesus came preaching, and He said, "The Kingdom of God is at hand: repent." The first word, see, is Repent. The Twelve were sent out to preach and to heal. They went out and they said, "Repent"—the first word. Peter stands up at Pentecost and he preaches, and men cry "What shall we do?" and Peter says, "Repent." St. Paul said when he was converted on the Damascus road, "I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God and do works for meet repentance." So right through the New Testament, when a man begins to preach, the first word of John the Baptist, of Jesus, of the Twelve, of Peter, of Paul, the first word, the primary fundamental need, is "Repentance." And whenever a man has come into the world since who has had a great Gospel to preach, he has always commenced with it—"Repentance."

But what is repentance? Weeping at a penitent form? Being sorry for your past? Having a pain in your mind because of your past, ruing it and regretting it? Yes, all that is there; but there is much more than that in the word repentance. Some of you will remember your Greek Testament, and you will remember that the word for repentance is μετάνοια (metanoia). That word νοῦς (noia) is the word we use when we speak of "*nous*," or mind. Μετά (meta) is the preposition meaning after, afterwards: μετάνοια, or afterthought. Repentance, or afterthinking. If I were to translate it most simply to-day, I should say that when Jesus called men to repent, what He said was, "Change your mentality; get a revolution into your thinking; transform your ways of thought; change your mental outlook, your mental approach, your point of view; change your thinking; repent."

Now put that with one or two other words of the Scriptures. God says, "For My thoughts are not your thoughts." The psalmist says, "God is not in all their thoughts." Repent—put Him into your thoughts; change your thoughts. When Job went to pray for his children, he said he prayed for them and made sacrifice lest they should have sinned, or as the Hebrew might be rendered, lest they should have said "Good-bye to God" in their hearts; lest they should have bowed Him out of their lives, as many a modern man has kicked Him out of the universe. Now

Jesus comes and He says, "Repent; change your mind; think again; think after what you have done and what you have said. Alter your mentality."

Thinking is a hard business! It is the hardest work in the world; it is the last thing a man wants to do, to think. Dean Inge says that it hurts a man to think. I do not hink he is quite fair to us, but it does stab us a little: "It hurts an Englishman to think." No man does think unless he has to. His mind runs in a rut; he gets into a groove; and as Silvester Horne used to say, a groove is only a grave with the ends knocked out. We like to get our thinking done for us. So we have headlines in the newspapers, which often prevent us thinking. Men hand over their political thinking to dictators; and others have handed over the care of their souls to the priest. So thinking is a hard business, and the average man dodges it whenever he can. But Jesus wanted men to do their own thinking. He wanted them to revolutionise their thought-life. That is what He meant when He called to them to repent. This was His own wish for the world; It is His eternal command to us. A new era of social life has always occurred when men changed their thinking. If the Kingdom of God is to come, we must revolt from certain ways of thinking. That primary revolt is the condition of all else.

But I know men will say, "But you cannot change human nature." Whenever you want to do any good turn to humanity, you will always be told that you cannot change human nature. But Jesus said that the most hopeful thing about human nature is that it can be changed. There is no need for a man to be held in the thraldom of his past. A man can reverse; he can revolutionise his life; he can change his mind. And Jesus said, "Change your minds about God." He is not an infinite policeman; He is not Father Christmas; He is not Pan; He is not impersonal Law; He is your Father, holy and loving. "Change your thoughts about God," said Jesus. Change your thoughts about life. Life is not just fate; it is not luck; it is not a farce. Life is a gift of God for the purposes of His Kingdom. "Change your thoughts about life," said Jesus. "And change your thoughts about man." Man is not a puppet; man is not a pawn in a game; man is not cannon fodder for the war; or for the factory. He is not just a bundle of instincts and impulses. He is not to be exploited; he is not to be tyrannised over; he is not to be abused. Man is the child of God; to be godlike; greatly loved of God. "Change your thoughts about man," said Jesus. The worst heresy of all in the mind of Jesus, is that we should think wrongly or meanly about man.

"Change your thought," He says, "about society. It was not meant to be civilised robbery." "The Devil take the hindmost" is not the mind of God. Society was not meant to dwell in hatreds and hostilities; it was not meant to produce poverty and lust and crime and war. Society in the mind of Jesus was destined to be the Kingdom of God, a fellowship of God-infested men. Therefore He came crying, "Repent; get quit of your old ways of thinking; crowd out the old thoughts with the new, thoughts of God and of man." That is how we begin the year. Each one of us needs this. Repent of your individual sins, your selfishness, your self-centredness, your meanness, your narrowness, the things that are bitter and ugly and bestial in your lives, things that are jealous, unforgiving, proud.

Repent of your social sins—not just be sorry for them and leave it at that; but change your minds completely about slums, change your minds about poverty and the distribution of God's goods when God's plenty is here on earth and men are in utter need.

Change your mind about machinery. Do not secularise it; do not paganise it just to make profits. Change your mind about unemployment, about pleasure, the pleasure that leads to desolation; about the lust for speed; about the worship of sex; about wasteful expenditures; about hostilities between nations; about divisions and class barriers; about wars, obsolescent and obscene. "Change your mind," says Jesus; "get out of the rut; do not think as the world thinks. Repent."

And the way of repentance is the way of prayer. Prayer is the thinking of God's thoughts after Him. As Isaac Newton said of his own discoveries, prayer is the thinking of God's thoughts after Him, Prayer is not dope, it is not a drug; it is dynamite.

Prayer is getting God's thoughts incarnate into our minds, into our words, into our hands and into our feet. Prayer is not a substitute for action : it is the stimulus and the sustaining power of all creative endeavour. Prayer is the yielding of our minds and hearts to Him day by day, making our repentance permanent and dynamic.

Some time ago a scientist was asked what Japan needed most of all. He was not a Christian believer, and he said he thought Japan needed most of all the scientific method. Then some Christian men cross-questioned him, and pressed his statement upon him until this unbeliever admitted that what Japan needed most of all was the scientific method worked in the spirit of Jesus; machinery, modern discovery, worked—even the unbeliever had to say—in the spirit, in the mind of Jesus. That, he said, was the need of Japan.

"Let knowledge grow from more to more,
But more of reverence in us dwell."

The only basis for the world-wide revolution and the world-wide Kingdom is obedience to the will of God as we know it in Jesus Christ. There is man's deepest necessity, and it begins to find its satisfaction when he changes his way of thinking, when he repents, when he allows the mind which was in Christ Jesus to become his mind, when he can say as St. Paul said, "I live, yet not I, but Christ thinketh, Christ liveth in me." "We have the mind of Christ." That is genuine repentance, when we think Christ's thoughts after Him.

OUR LORD'S PRAYER

1. Then to the Mercy-seat our Souls do gather,
   To do our duty unto Thee, ... Our Father
2. To Whom all praise, all honours, should be given,
   For Thou art the great God . . . . . Who art in heaven.
3. Thou, by Thy wisdom, made this great world's frame;
   For ever, therefore . . . . . Hallowed be Thy name.
4. Let nevermore delay divide us from
   Thy glorious face, but let . . . . . Thy kingdom come.
5. Let Thy commands unhonoured be by none,
   But Thy good pleasure and . . . . . Thy will be done.
6. And let our promptness to obey be even
   The very same . . . . . On earth as 'tis in heaven.
7. Then for our souls, O Lord, we also pray
   Thou wouldst be pleased to . . . . . Give us on this day
8. The food of life, wherewith our souls are fed,
   Sufficient raiment and . . . . . Our daily bread.
9. With every needful thing do Thou relieve us
   And of Thy mercy pity and . . . . . Forgive us
10. All our misdeeds, for Him Whom Thou didst please
    To make an offering for . . . . . Our trespasses
11. And for as much, O Lord, as we believe
    That Thou wilt pardon us . . . . . As we forgive
12. Let that love teach wherewith Thou dost acquaint us
    To pardon all . . . . . Those who trespass against us
13. And though sometimes Thou findest we forgot
    This love for Thee, yet help . . . . . And lead us not
14. Through soul's or body's want, to desperation,
    Nor let earth's gain drive us . . . . . Into temptation
15. Let not the soul of any true believer
    Fall in the time of trial; . . . . . But deliver
16. Yea, save him from the malice of the devil.
    And both in life and death keep . . . . . Us from evil.
17. Thus pray we, Lord, for that of Thee from Whom
    This may be had, ... For Thine is the kingdom
18. This world is of Thy works; its wondrous story
    To thee belongs . . . . . The power and the glory
19. And all Thy wondrous works have ended never,
    But will remain for ever and . . . . . For ever.
20. Thus we poor creatures would confess again,
    And thus would say eternally . . . . . AMEN.

(This was found on a battlefield in the Great War, and is believed to have been composed by a wounded soldier.)

National and World-wide Youth Movements*

By the Rev. J. R. TEMPLE

(Secretary, British and Foreign Bible Society)

THIS Universal Week of Prayer reminds us —and it is an inspiring thought—that throughout the world to-day there are groups of praying Christians :—

" As o'er each continent and island,
The Dawn leads on another day,
The voice of prayer is never silent ; "

and the *subjects* of our prayer are the same. To-day we are met together to ask God's blessing upon Youth ; there is no more important subject for our prayer, for the future depends upon whether we can capture Youth for Christ or not.

Among other things we are called together to give thanksgiving " for the new spirit of earnestness among the youth of this generation." Let us pause for a moment or two and ask two questions.

From whence springs this new earnestness of to-day? It is all around us, and in every country. Strange and amazing things are happening. The stagnant water of existence is being stirred. Is it because of the breaking up or the breaking-down of the old world order that Youth to-day is inspired with this new spirit of earnestness? What are the causes of it?

And I think we might ask another question—especially when we consider the Youth of other lands—Who is rousing it?

I think to-day of groups of Christians in China, for instance ; and there is a great Youth campaign in China. The Youth of China are inspired ; they are full of enthusiasm. I think if you had to ask the praying people of China, the clear-minded people, " Who has inspired this earnestness amongst Youth? " I do not think they would give the Name that would spring to our lips ; they would not mention the Name that is above every name. I think they would give you the name of Sun Yat Sen, more powerful dead than alive, as the man who has gripped the imagination of the Youth of China.

Then if we think of the Youth of India and ask the same question, " Who has inspired the Youth of India with this new enthusiasm, this earnestness? " again I think there would spring to the lips of many, of most, thoughtful people the name of Gandhi, and not the Name of Jesus.

Then if we think of Europe, we ask the question there, " This earnestness amongst the Youth of Russia, who has inspired it? " again it would be the name of a man, Lenin. And the black cloud, the great danger of Europe to-day, is the Youth of Russia.

I do not know how many of you have read that remarkable book making a comparison between Russia of 1911 and 1933. In one of the central chapters the author says that as he has compared the Moscow that he knew in 1911 with that of 1933, he has come to the conclusion that Russia is no longer a Christian country ; and he goes on to say that the boys and girls of Russia to-day know no more about Christian rites than the boys and girls of England know about the Buddhist rites of Tibet.

Then we think of Germany, and one name would spring to the lips of Youth there. The same is true about Italy. And what about England? Well, there is no outstanding man, there is no dictator, thanks be to God ; but there is a new spirit of earnestness that must cause all of us to rejoice, and to rejoice exceedingly.

Just over three years ago, one of the Church leaders of England, who knows a great deal about Youth movements in other parts of the world, was rather concerned about the Youth of England ; and so he called a conference at one of the large Public Schools. The men who had gone down during the last five or six years were invited to a week-end conference. He invited a team of speakers, of whom I was one. The Introductory speech was by an exceedingly able man on " The Youth of England." He said, " Many a preacher, many a speaker says about the Youth of our own land that Youth is in revolt—revolt against old standards, against the home,

* Address delivered at Livingstone Hall, London, on Friday, January 11th, 1935.

against the Church." After that speech the conference was thrown open and young man after young man, got on his feet and said, "Sir, you are wrong: Youth is not in revolt; Youth is bewildered. There is no leadership. There are so many voices speaking in the Church that we are confused." And I think that is true. There are crowds and crowds of young men in this land of ours, and young women too, who, like the Greeks coming to the disciples, say:—"Sirs, we would see Jesus."

It was my privilege before joining the Bible Society to spend most of my ministry working amongst Youth. Seventeen years were passed amongst the Youth of China, of Cornwall, of Cambridge, and I know that Youth does respond to the clear message of Christ. The deepest, most abiding joy of my life is the knowledge that in China there are men in home, in school, in ministry, who are out-and-out for Christ, who once joined together in small Bible classes where the Bible was the centre and soul of our thought. The Youth of to-day does respond if only the message of the Lord Jesus Christ is clearly proclaimed and the Risen Lord clearly seen, and our constant prayer and effort should be that He may be so uplifted. If He is lifted up we do not need to fear for Youth. "I, if I be lifted up from the earth, will draw all men unto Me." We are rather apt to give Youth good advice, rather keen they should accept our good theories, but the message of that Xmas which we have just celebrated is not one of good advice or of good theories but rather is it one of Good Tidings.

Let me in closing illustrate by the story of a young man in Cambridge whom I knew well, a brilliant scientist, doing research work. He belonged to a godly home and went to church Sunday by Sunday, just to please his own people. He told me that the services were dull and they meant nothing to him, and his mind was full of doubts and fears. Then he had a great experience, and he said, "You know my trouble has been that I forgot Jesus, I forgot Jesus. When He came into the picture and I realised that my Christian life was communion with a living Saviour, all my doubts and all my troubles have not disappeared, but they have taken a second place." I think that is profoundly true, that if only Youth can see Christ, Youth will respond.

Only last week I heard a very touching and beautiful story from a friend who recently has visited the Congo. He told me of a great work done by a Baptist Mission. The missionary was working amongst illiterate people. He thought that the best thing to do would be to let them see pictures of our Lord. He got a cinema and a film depicting our Lord's life and this was shown in the open air. Thousands gathered to see these living scenes. Among them was a young man, wheeled there on one of the hospital beds. The cinema showed the pictures of that Life from Bethlehem's manger through those years of "doing good," to the last moving scene of his passion: amazing things that He did, it came to the last days. There was our Lord, weary and tired, and burdened with the heavy cross, all too heavy to be carried, and falling under it. That young man jumped off his bed and rushed toward the screen. The doctor said, "You cannot do that: get back." The young man replied, "I only wanted to help Him to carry His cross." I believe, that is true of Youth in this and other lands, if only Christ can be uplifted: "I, if I be lifted up from the earth, will draw all men unto Me."

ATTACK ON THE FAITH

"The men who have been leaders of Russia for the last seventeen years knew well enough that in cutting out the old roots and starting afresh there is one root above all others that has got to be eradicated, and that is Christianity. If freedom has to be abolished and room has to be made for the slave State, Christianity must go because slavery and Christianity cannot live together. I do not think there are any symptoms more disquieting to-day than the talk of enthusiasts and fanatics in Germany about the 'old German God.' It is not Christianity. If the world proceeds as it is proceeding now, the day may come when those who have still preserved their freedom will have to stand together lest freedom perish from the earth. In this country we should never bow the knee to the text of the ideals that represent this awful heresy."—Mr. STANLEY BALDWIN, *The Times*, December 3rd, 1934.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[ED.]

Germany The German religious struggle still goes on. This and political events in Germany give rise both to uncertainty and uneasiness. Who and what is the influence behind Herr Hitler causing so much domestic strife and international anxiety? From reports it would appear that the Government has abandoned direct interference with those opposed to official attempts to create a totalitarian Church, and, the most recent reports from Germany leave Reichbishop Müller in a position of loneliness from which, it would appear, it will be hard to escape. In his determination to replace orthodox Christianity by muscular Christianity he has failed to impress either the law or the Gospel, or to impose his will. Costs have been given against him in legal measures to repress the "opposition" clergy, and one Press comment is that "even the German Christians seem to have grown tired of him." But what of the Protestant "opposition"? It should be remembered that this large section of German religious life is not anti-Nazi in any political sense. The conflict is essentially religious, and the whole struggle appears on a spiritual stage, and in a setting of faith and fellowship in which the power of Prayer is not overlooked. Our friends in Germany can be assured of the sympathy of British Protestantism in their struggle, the issues from which are being watched with anxiety, but not without faith in God.

Church and State in Germany The conflict in the German Protestant Church is mainly due to the attempt by the State acting through the agency of the Reichbishop to co-ordinate the Church in the methods and purposes of the Party State. If this attempt has been abandoned there are at present no signs that the Protestant Church's claim to spiritual liberty within their own sphere of action is either recognised or allowed. Much has happened and is happening on which it would be unwise for us to comment here. It must be sufficient to remark that the Opposition's stand for freedom of religion and conscience has been made clear by the issue of a strongly worded document which was read from the pulpits of their Churches on a recent Sunday. "We see," it commences, "our people menaced by a deadly danger. That danger consists of a new religion." "The First Commandment," the document declares, "is, 'I am the Lord thy God, thou shalt have none other Gods but Me.' The new religion is contrary to that Commandment. First, the racial *Weltanschauung* becomes a myth in it; blood and race, nationhood, honour, and freedom are raised as idols. Secondly, the belief demanded by this new religion in "eternal Germany" takes the place of belief in the eternal Kingdom of God. Thirdly, this mad faith creates its god in the image of man. In it man honours, justifies, and redeems himself. Such idolatry has nothing to do with the "positive Christianity" of the original National-Socialist programme. It is anti-Christianity.

> The State, the manifesto continues, receives its sovereignty and authority through God, Who alone creates and limits human authority. He who puts race and nationhood in the place of God as the Creator and Lord of State authority undermines the State. Temporal justice ignores its Divine Judge and Guardian, and the State itself loses its powers, if it assumes the dignity of an everlasting kingdom and declares its authority to be supreme in all spheres of life. Obediently and gratefully the Church recognises the authority of the State founded and limited by God's word. For that reason it cannot submit to the claim of a totality binding on conscience which the new religion ascribes to the State. It is the Church's duty to protect its baptised members from a religious and philosophical education which mutilates and eliminates the Word of God in the Old and New Testaments and teaches faith in the new myths.

The manifesto makes a significant reference to the oath controversy which has had its part in the religious conflict. Every oath, it says, is taken before God's countenance and places the obligation undertaken in it under the responsibility of God. The oath has its limits in the fact that God's Word alone is unconditionally binding. It has been made a point of duty for every pastor in Prussia belonging to the Confessional Movement to read this manifesto in Church on the first suitable occasion.

Atheist Russia We have received from Harbin, Manchu-kuo, news of the formation of an Evangelical League of Active Resistance to Atheism in Russia. It is composed of Russian youths, and it expresses beliefs that spiritual revival will come in Russia; that it is possible to save Russian youth from the destructive propaganda of Atheism; and that there will come the brightest future of Christianity in Russia, now obscured through the miseries of the land to be purified and revived. The programme of active work before us is an ambitious one but all will rejoice that such an enterprise can be thought of and will wish well to the promoters. It is a five year plan of a high spiritual order. Can we not at least add it to our prayer lists, and if any readers would like to be donors of gifts for propaganda work we shall be pleased to forward them to Manchu-kuo. Lord Justice Slesser (we quote from a newspaper report) has been speaking at Woking on the subject of Atheist Russia. He made it clear that " the present was the most critical time for the Church for centuries, and there was a huge challenge to it. Russia, once one of the strongest upholders of the Greek Catholic faith, was now given over to Atheism. In many countries there was a tendency to exalt the State and defy its leaders. In England that state had not been reached, and Christians were still permitted to go about their business without hindrance or persecution. The particular menace to religion was indifference. There was growing up not only a denial of the Lord, but of the Christian moralities themselves. In much modern literature would be found a denial of the very basis of Christian life. Such virtues as mercy, charity, and self-sacrifice were called feeble, and the 'fine fellow' was one who believed in fighting and having truculent qualities to his nature. How were they to teach Christianity to people who did not believe in Christian ethics? There was a decay in the sense of law, which was essentially a Christian thing. There was a complete decay in the sense of the individual right in many countries. The fact that people had failed to react to cruelties and oppression was proof of the decay of their faith. This or any other country would never resist the power and tyranny of individual persons in exalted positions unless they had at the back of their minds that every individual had a right to law and liberty as the fruits of being one of the children of God. What was to be the life of the mass of men when faith had gone, and they saw nothing before them after this life but decay and annihilation."

Evangelical Movements in the Baltic States Except for representatives the World's Evangelical Alliance has no official organisation in Lithuania. This it is hoped to remedy shortly, and the General Secretary is hoping to be able to visit this country during his projected visit to Estonia. The Roman Catholic religion predominates in Lithuania. Unfortunately the Evangelical clergy are given to dissensions and there is little cohesion either of spirit or action. In Latvia and Estonia the population represents an Evangelical majority but here too the religious situation is complicated by the formation of sects and parties, and until quite recently there were at least three separate divisions of the Baptist Church. It must be obvious to all that the unity of the Roman Catholic Church and the deadness of the Greek Orthodox Church cannot be overcome by divisions among those who claim to be apostolic and reformed. We quote an Estonian Pastor's comment upon the situation: "A successful Evangelical movement will work for a positive building up only, without attempting to destroy the Greek Orthodox Church. It cannot be our task to force upon Greek Orthodox Christianity forms of worship and ideas of western impress; what matters is to support Russian Christianity in its struggle against Communism and Secularism, and to present

the Gospel, in sermons, and in the printed Word, without considering for the time being how a purification in keeping with the Gospel might be brought about inside this Church. It is of decisive import what attitude Prostestantism adopts towards the various forms of Evangelical missionary work. In Russia it hopes to be able to contribute to the development of an actual Evangelical movement *inside* the Russian Church. It does not fight the Orthodox Church, but tries to create open doors for the Gospel. This is done in various ways, by educational work among the youth, by missionaries and evangelists. It is important to come to the aid of the priests in their need. They know of no leisure, they often possess not a single theological book, and do their work mostly in great spiritual isolation." The writer adds "It is important not to pass by the open doors in the Orthodox Church. We must bring them the Gospel. They are willing to receive the unabridged Gospel, and we may hope with certainty that the better the Gospel will be known in these circles, the more it must also exercise its purifying influence."

A Spaniard Looks Out on the Future of Spain

Our friend Dr. Juan Orts Gonzalez, whose article elsewhere in this issue of *Evangelical Christendom* will be read with deep interest, has forwarded to the Secretary of the Religious Tract Society a deeply interesting statement of present-day conditions and future prospects in Spain made by a notable Spaniard, Professor Unamuno, the most representative exponent of Spanish idealism. We quote the statement at some length on account of its important bearing upon the religious future of Spain.

"In Miguel de Unamuno, more than in any living Spaniard, are represented the best qualities and excellencies of the race called Spanish." So says the decree of the President of the Republic whereby Professor Miguel de Unamuno was made Rector for life of the University of Salamanca; a Professorship at the same time being created to perpetuate his name. These honours were conferred on him when the day came for his retirement, when the President of the Republic, the members of the Government and a great number of University professors, gathered together to do him honour.

In his last lecture, dellvered before the President the Professor closed with this solemn sentence:

"The Word? At the beginning of the fourth Gospel, John says 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.' God the King of Kings, Cause of Causes, God 'the most excellent King,' as we learned in our Catechism when boys. Oh, students and teachers! Let my last words to you be: Have faith in the Word which is the thing we live by; be men of the Word, be men of God the supreme King and supreme Word; and let Him recognise us as something belonging to Him in Spain."

These words, spoken a few days before the revolt of October, formed a fitting crown and climax to the teaching of a wise and noble patriot.

Since the ten days of blood in October three fearless articles have come from his pen, dealing with the tragic events of the Socialist-Communist revolt. In the first article, addressing Roman Catholic leaders and aristocrats, he says,

"You call them criminal, barbarian, savage and fanatical; but examine yourselves, examine what you did to them for centuries. You ostracised them, you excluded them from your places of rest (cemeteries), you have excommunicated them from your Churches, you mistrusted them in many ways. Is it astounding if they, in the days when they believed themselves victorious, repaid you in the same spirit?"

In the second article he says with equal candour and courage,

"Do not become inquisitors, but examine things understandingly. Remember the words of Christ, of that Christ of whom you claim to be loyal and faithful followers, 'Judge not, and you will not be judged. You will be judged in the way you judge others.' Do not forget that they are poor and have been poor for generations, while you have been rich; that they are blinded by ignorance and misery, while you had opportunities for leisure and learning. You quote the words of Christ, 'Father, forgive them for they know not what they do'; but never forget that, when you were cruel and barbarous to them, you had better opportunity to know your own faults than they have now to know their crimes."

"Have you noticed," asks Unamuno in his third article,

"that they appropriated an image of Christ dressed in red and called it the Red Christ and worshipped it? Oh, if you had preached a Christ the friend of the poor instead of a Christ the friend of the wealthy; if you had preached a Christ the friend of the humble and suffering instead of a Christ the friend of the powerful and influential, a Christ the friend of sinners and criminals and not a Christ the friend of kings, aristocrats and honourable, they would not have adopted the 'Red Christ' as their Christ, they would have accepted the true Christ of the Gospel. These are not days for justice, but for mercy and forgiveness, not days for bringing many to the gallows, but days for calling one another friend and brother. Remember, remember, that you were sinners with great sins before they committed their great sins."

EVANGELICAL CHRISTENDOM

The "Red Christ" Commenting upon the above, Mr. Mercer Wilson remarks: "The mention of the 'Red Christ' refers to the fact that during the worst days of the bloody revolt some revolutionists saw an image of Christ dressed in red, which they took and worshipped as their own particular image and called it the Red Christ. All others they regarded as the Christs of the wealthy: but being anxious to have a Christ of their own, they kept that particular one for their worship. In this act of the Communist and Anarchist masses some liberal writers have seen not only a blind ignorance which is pitiable, but—more than that—a religious emptiness, a vague and unsatisfied yearning, a pathetic anxiety to have some kind of Christ. Which leads us to say that a revaluation of Christianity is the imperative need of Spain, as far as religion is concerned. Nor is Spain likely to be blessed with a permanent peace until the true Christ is presented to the masses and they see in Him their Redeemer, the Saviour both of their souls and of their bodies. This picture of a country whose most representative professor ends his official career by quoting in his last lecture the first three verses of St. John's Gospel, and by advising professors and students to have faith in God, is different from the universal atheism and confusion which colours many a journalistic picture of the Peninsula. It is surely truer to fact to say that a country in which articles such as these by Professor de Unamuno are published in a paper widely read by ecclesiastics and aristocrats is certainly not a country dead to moral and religious issues, but is rather a country in which the Gospel of Christ — if presented in its purity and simplicity — has great and untold opportunities."

Evangelical Roumania We have received a report full of interest from our representative at Bucharest, Rev. J. H. Adeney, who after a long period of self-denying service to the Church Missions to Jews in Roumania is retiring this year in favour of a successor, Rev. H. L. Ellison. The Evangelical Alliance owes much to Mr. Adeney for his splendid example of the spirit it seeks to exhibit among those who differ in spiritual settings, as well as for his steady endeavours to further the aims of the Alliance as represented in its practical work. He writes:

> The central meetings during the Week of Prayer seemed to be just as full as ever of spiritual power. There happened to be a body of Russian Baptist leaders here from Bessarabia for a Bible School. They came along and took active part in the meetings in their mother tongue, so our meetings were even more cosmopolitan than usual. The number of meetings of different bodies throughout the country is on the increase. The Baptists publish the programme in their magazine so that all their members may have it in their hands. The Brethren send out a number of copies to their leaders. And so the movement grows, and tends to unite us all in Christian brotherhood.
>
> I think I told you that there was a most hopeful movement towards the deepening of spiritual life in the Orthodox Church here. It is largely a peasant movement. Sad to say there has been a great upset there. The leader was evidently too evangelically inclined to please the authorities, and so they have succeeded in getting him out of it. What will happen now remains to be seen. I fear lest the whole life will go out of it.
>
> We are indeed thankful to the Evangelical Alliance for all that it has meant in stirring us up to united prayer and Christian Fellowship. In these thirty-five years I have seen the Evangelical movement here grow from one little P.B. meeting, and a German Baptist meeting to a movement which has spread a network of meetings throughout the land. It has been a joy too to see a revival of evangelical fervour in both the Lutheran and the Calvinist Churches. And this latest movement in the State Church awakens hopes of a renewal of life in that ancient body.

Evangelical Albania Our readers know already of the little Evangelical lamp, for it is nothing more at present, which is only kept alight in Albania through the devotion of a small group of workers at Kortcha (in the South) parented by Pastor Phineas Kennedy and Mrs. Kennedy. They have spent almost a lifetime in this work and have seen the country under conditions of peace and war, sharing themselves the national anxieties and seeking to relieve them by sympathy and missionary effort. It is the story of a very brave stand for the undiluted Gospel of Christ in the midst of Mohammedanism on the one hand and Roman Catholicism on the other. We have visited Albania and the Mission at Kortcha and can speak from experience of the urgent claim that this little country makes upon the prayers and

giving of Western Christians. Mr. Kennedy writes :

Our Week of Prayer services which we followed with two weeks of evangelistic meetings, were well attended and some made a definite decision to follow Christ. An Orthodox priest who has come from America to preach the Gospel attended one of our services and spoke well on John the Baptist, the preacher.

Our work is going on regularly. Our meetings are quite well attended—over 500 in Sunday-school last Sunday.

We are trying to support our young Albanian preacher from such gifts as are coming in from our limited circle of contributors. Each month I keep hoping that I will have something for my own support, but instead I have been necessitated to draw on all my private resources to keep the Mission open. The work is in sad need of larger backing.

Our young Missionaries, Rev. Mr. and Mrs. Jacques are living temporarily in Elbasan, a city to the north of us, about half Mohammedan and half Albanian, and said to be exactly in the geographical centre of Albania. They hope there to learn the central dialect of the language to better advantage. We will be glad to see them back.

The Government has given us permission to sell such portions of the Scriptures as are printed in the Albanian language and we are praying that we may also be granted permission to hold outside evangelistic meetings. As yet we are restricted in such work.

I believe this is God's Work. The only Evangelical Mission in Albania. We are hard pressed from all sides. Kindly unite your prayers with us for you know the need and opportunity. Sooner or later this work must fall on these younger shoulders, but for the immediate future I am providentially held here.

Continental Relief Funds We do not advise our friends to give or send gifts for the relief of suffering Christians on the Continent without first assuring themselves that the channel of their sympathy is trustworthy. That there is urgent need for relief is only too certain, but we regret it should be necessary to warn donors that appeals are sometimes made from sources which are unworthy of the support they appeal for. At a time when it is almost impossible to describe in print the situation in some countries, especially in Russia, which concerns earnest believers, often of gentle birth, the warning we offer will not, we trust, be misunderstood. Funds for relief purposes are best distributed through acknowledged and accredited agencies, whether for Christians or Jews. All the Jewish Missionary Societies have such agencies for the distribution of relief, and such agencies as the World's Evangelical Alliance can be relied upon to distribute gifts for relief where they are most required. At times the Alliance receives special gifts for relief of suffering Christians and Jews in Russia and elsewhere. From its earliest days the Alliance has been privileged so to minister to persecuted and suffering Christians. As we write we have before us a letter just received giving some particulars of families in Russia helped by a grant made by the Council. Here are three touching acknowledgments :

"On the 13th January I received the parcel, for which I am very grateful to you. God does not forsake His own, and He cares so wonderfully both for our temporal and spiritual needs ; and this He does through His children and servants who are obedient to His word, caring for the poor and the forsaken as you do. May the Lord richly reward you and all other friends."

"I have received the packet which you sent me ; hearty thanks. My health is not very good, old age is advancing. . . but I thank and adore the Lord for everything. We assemble together for prayer and meditation in the church, where, undisturbed, we are able to seek the Lord's presence. Please accept from my family and myself our hearty greeting. Pray for us ; the Lord is at hand."

"First of all we send our hearty greetings to you and all God's children, as well as our sincere wishes for the Lord's blessing. We have gratefully received your food parcel, and have received it as a gift from our Heavenly Father, Who cares for us in such a wonderful way. All the suffering and privation is worth while because by this means we realise so much the Lord's nearness, and become aware of that strong bond of union between God's children. We are indeed a holy family, and God's children care one for the other ; and we do praise Him for this. Brotherly greeting to all."

Evangelical Poland Since the visit of the Rev. J. Chalmers Lyon concerning which an article appeared in our last issue, the Rev. W. T. Elmslie contributes some further information concerning spiritual revival in South Poland. He writes (in the *British Weekly*) :

The remarkable religious reformation now proceeding amongst the Ukrainian population in Poland is of particular significance in view of the racial and linguistic identity of the Ukrainians of Poland with those of Soviet Russia ; and of the fact that the differences in language between the Ukrainians and the so-called "Great Russians" are comparatively unimportant.

Some day Russia will realise her need of Jesus Christ; some day the gates will again be opened for the Gospel; and in that day the Polish Ukrainians, who are learning now to know the Gospel, and who live on the very borders of Russia, will surely be the most ideal missionaries. Perhaps even now God is preparing for the day when Russia shall cry "Come over and help us"; and those of us who may be privileged in any small way to assist our evangelical brethren in the Polish Ukraine, may well feel that we are sharing in a work whose ultimate results are quite beyond calculation.

News is just to hand of the Synod of the Ukrainian Evangelical Reformed Church, which met in the simple but tasteful chapel in Kolomea on December 23rd. The chapel was decorated in Ukrainian fashion, with small trees planted in barrels; and the lay members of the Synod arrived in their gay sheepskin garments, brightly embroidered in red and blue and gold.

The Moderator of the Synod, Roman Kwasniuk, is a small farmer, who first learned to read the Bible when a prisoner of war in Siberia. His opening address was significantly based upon Acts vi., 1-7, which describes the rapid growth of the young Christian Church amongst all classes of the community, and the measures taken to organise the little community, and particularly to provide for the poor amongst them. The passage almost exactly describes the present position of the little Ukrainian Evangelical Church, which sees every week rapid growth, including the adhesion of not a few priests; and which has been confronted during recent months with the problem of relieving acute "hunger and need" amongst many of its members. The Minutes of the Synod record extraordinary liberality amongst the Church members towards the relief of their brethren. When it is remembered that the majority of the members are country folk, so poor that they taste meat only three times a year, it will be realised that such liberality means giving on the scale of the widow who gave her "mite."

The Synod takes note of the continued growth of the little Church during the nine years of its existence. Three new congregations have been formed during the year; work is being widely developed in the new district of Volhynia, where the message receives a most cordial welcome, though there have been great difficulties with the police authorities; and at least one congregation is building its own place of worship thus reducing by one the number of hired buildings, and adding another to the small number of regular chapels.

Poland's Call for Help

Mr. Elmslie makes it clear that this hopeful movement cannot progress without outside help:—

The Church has four great needs at the present time. (1) More evangelical literature in the Ukrainian language. In this connection thanks were given to the editors of three Church pamphlet-periodicals, for grown-ups, for young men and women, and for children, and to a Dutch Committee, who have made possible the publication of a Ukrainian edition of the Heidelberg Catechism. (2) An evangelical secondary school in Kolomea, to which older children might come from all the neighbouring villages. Again, it is hoped to receive some help towards this purpose from Holland and from Switzerland. (3) More chapels the property of the Church; as in some cases it is next to impossible to hire suitable houses, owing to fear on the part of their owners that they would be made to suffer for allowing the Protestants to meet in buildings belonging to them. (4) More funds to enable workers to be set apart for preaching and building up the young Church. There are ten students in preparation at present.

Other spiritual interests in Poland are likewise looking eagerly towards the West for friendship and fellowship in Evangelical rebuilding. Our friends in Warsaw who have recently been celebrating the first ten years of united witness to the Gospel of Christ, what is known as the "Gemeinschaft" earnestly appeal for our help, and in response the Council of the World's Evangelical Alliance have sent a contribution of £25. Concerning this movement Mr. Lyon reports: "It is in some respects a child of the Evangelical Alliance, and has been nurtured by its help. At present it is known as the Christian Alliance (Christliche Gemeinschaft) and is the outcome of an awakening within the Lutheran Church, a Church which, both in Poland and Germany, is in sore need of spiritual revival.

"I attended the meetings of the Gemeinschaft convened at their fine little Hall in Warsaw to celebrate the Ten Years' Jubilee. The gatherings were throughout of a most enthusiastic and cheering character. The great Garrison Church was on Sunday morning filled to overflowing by an audience of some three thousand, hundreds being unable to gain admission. The service was conducted by Pastor Mund and Inspektor Arndt, the preacher being Dr. Modersohn of Middleburg, well known in connection with the Blankenburg Evangelical Alliance Convention in Germany.

"The Jubilee Meeting in the afternoon baffles description. It was packed, hundreds were standing. It began at 3.30 p.m. and finished at nearly 7! Eutychus had no chance of sleeping, for whenever a verse of Scripture was read the whole audience rose to its feet, after the Lutheran customs, and our downsitting and uprising kept us all alert, in spite of unopened windows!

any threats offered by Roman Catholic priests in the matter. In a long letter in *The Blackburn Times*, February 9th, a Roman Catholic priest, the Rev. George Bayley, said: "The Bishop says that the Catholic Codex of Canon Law, in declaring marriages of Catholics solemnised in an Anglican place of worship to be invalid, is 'contrary to the laws of England.' Will he tell us where the Codex describes these marriages as legally invalid, so far as English law is concerned?" This question is a mere quibble. The Codex does not mention "English law," "Spanish law," "German," "Chinese," "Japanese," or any other special territorial laws. There is no need for it to do so. By laying down, on its own authority, regulations as to the validity or invalidity of marriages, it *ipso facto* legislates over the head of the civil laws of all countries. It is good to see an increase in protests against all such Roman pretentions.

Roman Catholic "Unity" In the foregoing note we referred to a letter in a Blackburn paper by a Roman Catholic priest. In the course of that letter, although dealing mainly with the question of "mixed marriages," the priest also commented upon the disunity of the Church of England as compared with the unity of the Roman Catholic Church. "The [Roman] Catholic Church," he said, "has one definite body of doctrine to teach, and doctrinal unity alike in the teaching and in its acceptance." This is too restricted a view. The Roman Church at the present time presents a picture of doctrinal unity simply because its discipline is so rigid that free expression of thought is impossible. Even so, there are periodic outbursts. A generation ago there was the "Modernist" one, as to which Pope Pius X., in his encyclical (1907), *Dominici Gregis*, said it was eating into the very vitals of the Church. Such troubles are continually recurring in the Roman Catholic Church. Is it not the fact that for thirty years or more (1387—1417), during the Great Schism of the West, there were two or even three rival Popes: and that unity was restored by the Council of Constance only on the basis of a decree subordinating Popes to Councils "even in matters of faith"—a decree afterwards contradicted by the Vatican Council in 1870? The history of the Roman Church is not one of divine unity, as imagined, but of constant conflicts repressed by very earthly use of force.

"Blessed" More and Fisher The Roman Catholic rejoicings over the Papal canonisation of Sir Thomas More and Bishop John Fisher call for some comment. There is no need to depreciate the personal character of those men: who, wisely or unwisely, gave their lives rather than submit to King Henry VIII. Personal considerations, however, must not prevent our realising the meaning of matters of principle. Neither More nor Fisher died for liberty. Both those men would have been—in fact, were—in favour of persecution of people who differed from the Roman Catholic creed. More, in fact, in his *Reply to Tyndall* (the translator of the Bible), definitely said that not only should the books of "heretiques" be burned, but also the "heretiques" themselves, "and all who should take part with them." More and Fisher, in fact, were simply on the side of one tyrant who was opposed by another. No question of liberty was involved. Further, More and Fisher were on the worse side. Tyrannical though Henry VIII. was, his breach with Rome led eventually to our modern civil and religious liberties. Henry did not mean it to be so: his idea was simply to be "his own Pope": but "he builded better than he knew." Had the side favoured by More and Fisher prevailed, we should be still either in mediæval darkness or in the chaotic condition of countries like Spain. That being so, it is surprising to note that the British Ambassador was present at the Papal ceremony preparatory to the canonisation. After all, in English law, More and Fisher were traitors: and they only died for their belief in the Papal Supremacy—a belief repudiated by our laws. It is hard to see what a British Ambassador was doing, present at a ceremony whose whole meaning was glorification of what the British Constitution denies.

What is "Martyrdom"? A very significant paragraph appeared in the "Enquiry Bureau" column of the Roman Catholic weekly paper, *The*

Universe, for February 15th. Replying to a correspondent, the writer said that Latimer and Ridley, who were burned in the reign of Queen Mary Tudor, can by no means be called martyrs, "for they died for their beliefs, which were erroneous: whereas More and Fisher died for the Catholic Faith, which is absolutely true." Thus we see that Roman Catholics claim that only members of their Church can be martyrs. Such a theory is not only grossly intolerant, but it leads to absurd logical results. Before anyone could be called a martyr, the general question of his or her beliefs being true or not would have to be determined: and, as there is no agreement on the subject, the word "martyr" would cease to have any intelligible meaning. A Protestant would be equally entitled to deny that More and Fisher were martyrs: for, as Protestants believe the Papal claims to be untrue, "More and Fisher died for their beliefs, which were erroneous." In fact, however, anyone is a martyr who gives his or her life, for beliefs. The question of objective truth, though important, is another matter, requiring separate investigation. However, it is interesting to note the Papal view, for it reminds us once more of the old claim of the Roman Church: that her own dealings (even by death) with heretics are never "persecution," but that any severities of her opponents *are* persecution.

The Pope as "World Leader"

The Catholic Times, February 22nd, had an article which, though evidently intended in all seriousness, will seem to many people rather amusing. It was headed "The World Needs a Leader—Why not the Pope?" It argued that, in the present confused state of the world, the Pope would be a good "international leader." The idea of the head of the Roman Catholic Church (the most rigidly sectarian body in the world) as the leader of Hindoos, Buddhists, Mohammedans, Shintoists, Greek Orthodox Christians, Protestants, Russian secularists, etc., strikes one as somewhat comical! Treating the matter (for the sake of argument) seriously, however, the reply is that the Pope could not be "an international leader," for there could be no agreement as to how far his leadership was to be followed. The disputes on that basic question would reduce the whole idea *ad absurdum*. However, it is well to take note of articles such as that of the *Catholic Times*, since they show that there is no limit to the boldness of Roman Catholic ambitions.

Roman Catholic "Leakage"

In view of the continual assertions of Roman Catholics as to the marvellous progress their Church is making in this country, it is interesting to study a discussion which has been going on in *The Catholic Herald* on "the leakage." Writing in that paper on January 19th, Captain T. W. C. Curd asserted that the usually-given figures of Roman Catholic membership are unreliable, and that "leakage is a very much more serious matter than we have imagined." He even suggested that it might be so great as 40,000 a year. Other writers attempted to controvert his arguments: but the result was a recognition that, while exact figures are impossible, yet the problem of leakage is very serious indeed. As Captain Curd said in an article in a later issue: "We point with pride every year to so many new churches and our usual 12,000 converts, and write about progress. Are we, in fact, living in something of a fool's paradise?"

Nicene Council and the Papacy

In the *Catholic Herald* for February 23rd, appeared an article entitled "What Nicæa means to Us: The Very Essence of our Faith." It dealt with the Nicene Council of A.D. 325, when the Church defined its faith as to the Deity of Christ. The *Catholic Herald* was correct as to the significance of that Council in that respect; but it glided very delicately over the relations of the Council to the Papacy. Yet that also is of great historic significance. This may be seen from the following quotation from *A Church History to Nicæa*, by the late Dr. Christopher Wordsworth, Bishop of Lincoln (1881; pp. 460-1):—"The Nicene Council was not summoned by the Bishop of Rome, but by the Emperor Constantine. The Bishop of Rome did not preside at the Nicene Council; he was not present at it; nor did his legates preside in it. It is probable that Hosius, Bishop of Corduba, was president of it; but it is certain that Silvester, Bishop of Rome, did not preside in it, either in person or by

deputy. The decrees of the Council of Nicæa did not wait for the approval of the Bishop of Rome. They were promulgated in the letters of Constantine and of the Council itself to the various Churches, before they were received by the Bishop of Rome. In these letters announcing these decrees there is no reference to the Bishop of Rome, or to any assent on his part to them. The Council of Nicæa therefore is an authentic protest of the ancient Church Universal against the present assumptions of the Roman Papacy."

An Echo of "Malines" Our readers will recollect the "Malines conversations" of some years ago (upon which we commented in these columns) when some extreme Anglo-Catholics met some Roman Catholics, under the presidency of the late Cardinal Mercier, Archbishop of Malines, to discuss possible methods of promoting reunion between the Church of England and that of Rome. The conversations of course ended in failure, and in 1928 the present Pope issued an encyclical letter (*Mortalium Animos*) condemning such attempts and declaring that union with Rome is possible only on terms of submission. Dr. Frere, Bishop of Truro, who was one of the Anglicans at the Malines meetings, has now published a little book, *Recollections of Malines* (The Centenary Press). One passage calls for explanation. Dr. Frere says: "Before the end of the month, Lord Halifax had, very prudently, had a satisfactory interview with Cardinal Bourne, and all was getting into train." As Cardinal Bourne publicly and strongly repudiated the "conversations," these words are mysterious. Both Cardinal Bourne and the then Lord Halifax are now dead—but there should be left some written records? The public are entitled to know the full facts about alleged negotiations, on so grave a matter, between an Anglo-Catholic peer and a Roman Catholic prelate.

Of course the "Malines Conversations," as we have previously stated, should never have been held. But at least they opened the eyes of millions of Protestant Christians to the danger of the Church of England being led into the Roman fold, where freedom is forgotten in the cast-iron system of sacerdotalism.

"A Synchrony" A Roman Catholic contemporary, *The Tablet*, in its March 9th issue, alluding to the Papal canonisations of Sir Thomas More and Bishop John Fisher, said: "We wish to emphasise in this place our Holy Father's allusion to the synchrony of the two canonisations with the Silver Jubilee of our King and Queen. . . In the very year of a great people's signal homage to its King, these two Saints emerge to remind us that 'no subjects will be so loyal as those who had rather die than betray their conscience and their Faith'." *The Tablet* we think, misses the point. Of the personal loyalty *to their beliefs* evinced by More and Fisher we make no denial: but we must bear in mind the nature of those beliefs. More and Fisher died for Papal Supremacy: the claim of the Pope to be superior to all civil rulers. Such a claim had become incompatible with the safety of England: therefore, however sincere in their beliefs, More and Fisher were advocates of a belief inimical to their country's welfare. The "great people," which is giving "signal homage to its King," reached its greatness *after* its separation from Rome. Further, *The Tablet* forgets that "the Silver Jubilee of our King and Queen" is that of a King and Queen of a dynasty founded on a definitely Protestant basis. The present dynasty came into existence as a result of the expulsion of the last Roman Catholic monarch (James II.) for endangering the realm by intriguing to restore the very power for which More and Fisher died. The "synchrony" is one *of contrast*: a Protestant Silver Jubilee contrasted with the mistaken self-sacrifice of two men for a cause inimical to national welfare.

"What is Catholicism?" Under this heading the *Catholic Times* (February 8th) had an article attempting to show that the Roman Catholic Church is the true Catholic religion. Its argument was: "Catholicism is religion fully socialised and completely internationalised. . . . [Roman] Catholicism stands for the whole of Christianity as against partial appreciations; it seeks to minister to the whole man, body and soul; it must keep in mind, not only every race and nation, but every type, temperament, grade and condition of mankind." This argument is a

fallacy. If Romanism has so eclectic an appeal, how is it that not only has it not converted the world, but also that it has lost (or failed to obtain) the allegiance of three-quarters even of professing Christians? This proves grave defect in its appeal to "the whole man. . . . every race and nation." Even so zealous a Romanist as Mr. H. Belloc, in his book on *How the Reformation Happened*, admitted that the Reformation was due largely to defects in the Church: the Papacy being "in the worst case of all." The fact is that Roman ideas of Catholicity have a fatal defect: they seek to define Catholicity in terms of one exclusive ecclesiastical organisation—thus subordinating the spiritual to the material. True Catholicity, however, subordinates the material to the spiritual. "Conversion" of the former type cannot be adequate.

Freedom and World Tyranny Sometimes it is necessary to stand alone or almost alone in uttering words of warning to the indifferent and unintellectual. Noah suffered this experience, and only forty persons believed him and went into the Ark. History is full of Noah's successors, and as one result of warnings, unheeded tyranny—in the Church as in the State—is being born and sets its grip on body, mind, and soul. Even in this country we are rapidly approaching a rule on the bureaucratic system repugnant to the lover of freedom and, to quote General Smuts: "The issue of freedom, the most fundamental issue of all our civilisation, is once more squarely raised by what is happening in the world, and cannot be evaded. The danger signals are up in many colours, and in many lands. The new tyranny, disguised in attractive patriotic colours, is enticing youth everywhere into its service. . . . the guarantees for private rights and civil liberties are going. Minorities are trampled upon; dissident views are not tolerated and are forcibly suppressed." Now we quote this enlightened speaker as a warning, and a warning to those engaged in the pursuit of Church unity. The multiplication of "Councils" whether they are of the "Universal" or "Christian" type is not helping freedom of thought and action in religious life. Erastianism is lifting its ugly head. Vast numbers of humble believers in the Saviour of mankind remain outside the pale of an ecclesiasticism which under sacred terms ignores or forbids their right to the Table of our Lord and their place in the only Church which will endure, the Church called by His Name but usurped in the interests of "Church unity." Discussions take place in the religious Press directed to "Historic Episcopacy" as if by some subtle form of words or agreement of compromise those endowed with the Reformation heritage of Protestantism and known as the Evangelical Free Churches can be absorbed in the interests of one ruling spiritual authority, the ultimate influence of which could be just —tyranny.

Will Religious Freedom Survive? Our readers know well that the World's Evangelical Alliance has for nearly ninety years now maintained as an essential and central stone in the Evangelical building the right and duty of private judgment in the interpretation of Holy Scripture. This is bound up with the practice of all liberty, civil and religious, for our very laws are based upon the Decalogue, and our rights upon the words "ye shall know the Truth, and the Truth shall make you free." Let us beware lest under the guise of a spurious unity we sacrifice a freedom bought with a great price. Once again we venture to quote an elightened statesman, General Smuts:

> Intellectual freedom is disappearing with political freedom. Freedom of conscience, of speech, of the Press, of thought and teaching is in extreme danger. One party in the State usurps power and suppresses its opponents and becomes the State. The Press is made to write to order, and public opinion is manufactured for the support of the autocracy. Even freedom of religion is no longer safe, and religious persecution, after being long considered obsolete, once more shows it horrid head. Of what we call liberty in its full human meaning—freedom of thought, speech, action, self-expression—there is to-day less in Europe than there has been during the last 2,000 years. In ancient Athens, in ancient Rome there was at any rate freedom of thought and speculation and teaching, and generally of religion. Now, in the twentieth century, intolerance threatens once more to become the order of the day. In spite of all our scientific expansion our essential human rights are contracting. The new dictatorship is nothing but the old tyranny writ large. I fear the new tyranny more than I fear the danger of another Great War. Tyranny is infectious. As Burke said, it is a weed which grows in all soils, and it is its nature to spread. Even in this island home of constitutional freedom I do not know that you are quite immune.

World Mission Notes

Changing India Representatives of the British Missionary Societies who are concerned with work in India have agreed that an effort should be made to arouse a widespread movement of Prayer for India. We cordially endorse this action and quote the preamble to the Call to Prayer, which is as follows :

> India is present in the minds of the British people to-day in a degree that is new in our time. Though the interest is focussed in the main upon political issues, and therefore omits most of Indian life from its range, it is nevertheless a fact that the rising importance of India, the needs and aspirations of India, and the duty of Britian in regard to India, hold the attention of great numbers of British men and women.
>
> This new awareness should of itself lead to more prayer for India. But when we consider the facts of the Indian situation we are impelled to prayer, not by interest and knowledge alone, but by a deeper realisation of our common human need.

After dwelling upon present conditions in India where new forces are stirring and making reference to the great growth in the number of Christians in India, as well as the larger number who are not Christians, the Call concludes :

> This call to prayer is issued, therefore, in the hope that it may help those who, in all denominations and in all parts of the country, are praying for India, to pray with greater unity of spirit. It must be continued and insistent prayer, for the great issues which are being worked out are not to be settled in a day. Above all, let us seek in prayer to enter into fellowship with the people of India, trying to see our common need through their eyes as well as our own, remembering the multitudes who are in prayer for their country, and knowing that the living purposes of God are for them and for us alike.

SUBJECTS FOR PRAYER

Let us pray for Britain and India :—

1. That God will bring to fruition all that has been good in our country's dealings with India, and will pardon and overrule all that we have done amiss.

2. That all faults of temper, whether in Britain or India, may be forgiven ; and that they may not be allowed to blind our peoples to the genuine good will which each feels for the other.

3. That the different elements in Indian life may be brought together ; and that there may be a growing sense of national unity among her people.

4. That those in whose hands the direction of policy will be placed, both in the Provinces and at the Centre, may use their new powers for the well-being of all classes in India.

5. That the Viceroy and Governors of Provinces, and all upon whom during the period of transition great responsibilities will lie, may have a single eye to India's welfare and a sensitive regard for her national honour.

6. That in all the changes that are taking place in India the Christian forces may become an ever greater influence for good.

7. That Christian people in this country may do their utmost, by prayer, by gifts, and by personal service, to bring strength to the Church in India as it faces its great tasks.

India—A Land of Shadow Unfortunately Lady Kinnaird, through indisposition, was unable to preside at the Missionary Reunion at the Alliance House on February 21st, and the Chair was taken by Mr. H. M. Gooch. Introducing the speakers on behalf of the Zenana Bible and Medical Mission the Chairman made reference to the fact that the Z.B.M.M. has now been working in India for over eighty years, during which it has stood for Christian Unity on the basis and lines of the Evangelical Alliance, and that its belief is that the best way of solving Christian diversities of opinion and thought is to put Christian unity into practical action. Our readers must be already aware that this valuable interdenominational missionary agency owes its origin to an honoured and noble family, the Kinnairds of Perthshire, and for this reason, Mr. Gooch remarked, the unavoidable absence of Lady Kinnaird was the more regretted. The speakers on behalf of the Mission were Miss Mary Sorabji and Rev. L. B. Butcher. In Indian dress and with charm of speech, Miss Sorabji said it was quite true that India was a land of sunshine and of romance, but it was also a land of shadow and of dire, stark poverty, particularly in relation to the women and girls. From her personal knowledge she could testify that the workers of the Z.B.M.M. were doing their utmost in a variety of ways to dispel the shadows. "To be a widow in India is to be an accursed thing. The widow is regarded as having caused the

death of her husband, and she is condemned to a life of misery as the household drudge, with but one meal a day on which to subsist." In school and college, in hospital and dispensary, and in the Zenana the Z.B.M.M. workers are doing a magnificent work for the women and children in the spirit of the Lord Jesus Christ. The educated Indian women were banding themselves together to wipe away some of the blots upon the lives of their fellow-women.

Rev. L. B. Butcher, as a former C.M.S. missionary, spoke of the fine spirit of co-operation manifested by, and the splendid missionary service rendered by, the Z.B.M.M. workers. Certainly, he added, this was not a day in which to diminish missionary effort in India. Hospital work was begun in 1876. To-day there are more than four hundred workers, thirty-one schools, three hospitals, and four dispensaries, babies' homes and training institutions for orphans, girls, converts, and the blind.

A Madagascar Centenary We quote from *The Times*: "This first day of March reached a centenary to be remembered by the Church in Madagascar. On March 1st a hundred years ago the Queen of the Island proclaimed to her assembled people that henceforth they were forbidden to hold the Christian Faith. Those who had frequented the "houses of prayer" were to accuse themselves. If they were disobedient they would be like moths rushing into the flame. No mercy would be shown to those who were bent upon destroying the customs of their ancestors. From that day for more than a quarter of a century the Christian Church in Madagascar was a forbidden society. The story is familiar to those who study the expansion of the Church. The Queen did not think of the Christian religion as a spiritual truth; it was to her a State within the State. "How many rulers are there in this 'land'?" she asked—as many others had asked before her. The infant Church had to pass into the belt of fire. It is not surprising that some of its members made their submission. But the greater number endured a great fight of afflictions. Some were sold into slavery; others were driven into hiding in the forests and lonely heights; and many won their places among the noble army of martyrs. For the Malagasy Christians Rasalama, the first of the martyrs, is another Perpetua or Felicitas; and one of their churches stands on the place where four nobles were burnt for their faith. The missionaries of the London Missionary Society, who had been their leaders, were driven from the island; but before they left they had translated the Bible into Malagasy and printed it for their people. The British and Foreign Bible Society has no more sacred treasure than the Malagasy Bible which was buried for safety in those days. Some could read; they taught others, and often at appointed places they read the books and prayed together. For long spells they were left to themselves, but at intervals the fires blazed up once more; not till the Queen died was the interdict lifted. When they came out of their hiding-places and were free to worship openly it was found that they were far greater in numbers than they were at the beginning of their trial. They had found the Bible a lamp unto their feet."

Rome in Madagascar While we were rejoicing in the outlook in Madagascar and the fact that so prominent a newspaper as *The Times* should urge the missionary interests of the Island, a letter reached us from a correspondent in the interior which evidences the activities of Roman Catholicism, always the enemy of Protestant Missions. Our correspondent writes:

> Thank you for so kindly sending me *Evangelical Christendom* every two months. I am glad to have it and often get information from it which I am able to pass on to the Malagasy. The section on the work of Protestantism on the Continent interests me, because we have a big battle with Roman Catholicism here. Parts of this Island are impregnated with Roman Catholic doctrine. Roman priests are much more numerous than we Protestant missionaries, consequently they have far smaller districts to work and are able to concentrate. Within recent years a large number of Malagasy have taken priest's orders; some are at work in villages where European priests used to be, others seem to be the equivalent of pastors in our churches. It is very heartening to us to hear of the brave stand which Protestants make against the inroads of Romanism in little known parts of the Continent, and also in those countries where Protestants form a very small minority.
>
> I congratulate you and your colleagues on the splendid work you are doing to maintain our Protestant witness both at home and abroad.

May you continue to receive encouragement in your work.

The Roman Catholics publish a weekly paper called *La Croix*, in which among other features they publish all the latest cables. I regret to say that numerous Protestants buy it. They say they buy it simply for the cables. That may be so, but it is almost certain they read other news items and the leaders. Formerly this paper took up a very hostile attitude to the Protestant Faith, and made tremendous capital out of events like the conversion of Dr. Orchard to Romanism, but I hear that the hostile attitude has been dropped, and has been substituted by articles likely to lead the unwary on the road to Rome.

Our Protestant brethren in Tananarive are alive to the situation, and a weekly paper called the *Mpanditsha*, or *The Enquirer*, is published to counteract the propaganda of *La Croix*.

Rome in the Mission Field No useful purpose can be served by silence upon the menace of Catholic Action in the mission field, where its emissaries carry with them all their ancestral exclusiveness and hostility to other missionary efforts. Of course, they claim supremacy, and often employ political activity to aid their cause. In India a special organisation has been brought into being to counteract their propaganda; in parts of Africa, especially the Congo, the whole case for Protestant missions has been denounced by them as being foreign and worked by foreigners inimical to the State. Nothing is left undone to rouse official and administrative prejudice against the Protestants. It is not to be wondered at that representatives of the Protestant Missionary Societies have to take steps to guard their agents from attacks made upon them, and that they often look for guidance and help from the Alliance as to the best means of meeting the propaganda.

Abyssinia, The Mysterious The title of this note is true not only concerning the country of Abyssinia, but its future. Has it to do with Scripture? Some think it has, and that current events are but another instance of the fulfilment of God's plans, and the revelation of His will. Writing in the *Daily Telegraph*, Mr. J. P. Cope of Addis Ababa, the Abyssinian capital, mentions that "There is no other country in the whole world quite so strange as Abyssinia. There is no other land where customs and beliefs of fifteen hundred years ago maintain themselves beside a new and strange influx of modernism; where patriarchal laws are blended with the first beginnings of democracy; where slaves and the telephone compete for the carrying of messages; and where Christianity and superstition have become so inextricably intertwined. When great events were altering the face of Europe, when new countries appeared on the map, and South and East took on new forms, Abyssinia was left to work out her own destiny." Concerning the people themselves Mr. Cope remarks that "The Ethiopians are a queer mixture of races and strains. The upper classes, particularly in the older Empire of the North and in Addis Ababa, call themselves Amhara, and Amharic is the official language Thousands of years ago there was a Semitic invasion of the region round Lake Tana, at the sources of the Blue Nile and these Semites mingled with the aboriginal Hamites to form the Habashat, with their capital city at Aksum. Aksum is almost on the borders of Eritrea, and is one of the oldest and most historic cities of the world. Here the Habashat grew to great power, sweeping eastwards to cross the Straits of Bab el Mandeb, and overran Southern Arabia. It is at this period that Ethiopian legend and religious belief places the Queen of Sheba and her only son Menelik, whose father is reputed to have been none other than Solomon himself. There is, to-day, sweeping through the highlands of Abyssinia and stealing upon the plains a movement which may be described as the Ethiopian renaissance. It is led by the Emperor himself. It aims at building a truly African culture out of the best of Abyssinian tradition and the most adaptable of modern civilisation. You speak to the young, educated Ethiopian and his eyes light with a fanatical gleam. He believes that he has a great destiny to fulfil. He is contemptuous of the plans which every Ethiopian with apparently very good reason considers Italy to be weaving for the invasion of his country, because he believes that the mission of Abyssinia is God-given. The Ethiopian Church is in itself a strange thing. Cut off from contact with Europe, the religious revival of the fifteenth and sixteenth centuries passed Christian Abyssinia by, and to-day in this isolated Empire conditions in the Church are very much as they must have been in

Europe during the Middle Ages. The Emperor Hailie Selassie in Addis Ababa, is not satisfied with this arrangement, and would very much like the Archbishop to be an Ethiopian. Thus is the spirit of nationalism growing in Abyssinia too. The British and Foreign Bible Society is a great missionary force in Abyssinia, and its live agent, Mr. Bevan, is a warm member and friend of the World's Evangelical Alliance. Another missionary agency is the Sudan Interior Mission, whose missionaries in 1927 entered this strange land and opened work in Southern Ethiopia. They have now seventy-six workers in the field. Ethiopia, of which we read in the book of Esther and other parts of Scripture, needs the Gospel of Christ, and at the present time there is an open door to proclaim it. We look forward to hearing more of the day of opportunity in Ethiopia (Abyssinia) when on May 16th Mr. G. R. Rice and Dr. Lambie of the Sudan Interior Mission will speak at the Missionary Reunion at the Alliance House.

The C.M.S. Ruanda Mission Recalling the visit of representatives of the Ruanda Mission (C.M.S.) to the Alliance House our readers will be interested to read part of a letter from Dr. Stanley Smith of Kigeme, Ruanda, in which he stresses the Roman Catholic opposition the Mission has to face. He says:

> There are two distinctive features in the Ruanda Mission; firstly that it is a Medical Mission, and secondly that it is faced with intense R.C. opposition.
>
> The Mission has a strong medical element in it. Some of the stations were started by doctors; great numbers of village churches were founded on their itinerations, and the medical staff value very highly the privilege of being allowed to share in the work of the up-building of the church. We all know the possible difficulties that lie in such a situation; but I believe that God is leading us along such a line of co-operation that every member of the Mission has the chance of making his direct contribution to the building up of the "Body of Christ." This is to us an inspiring ideal, for it means for each missionary a participation in the heart of the work, and it should save us from that narrow-visioned parochialism, which can bury a man in his institution.
>
> The R.C. opposition for us who know Uganda is something you have to experience to understand. It means that when you go to a Government post and pass through crowds of chiefs, clerks, and people, you are the object of a definitely hostile and curious gaze; for your name throughout the country is "deceiver."
>
> Your work opens up, and enquirers come forward in a certain village. The chief openly browbeats them, tells you to your face that he doesn't want you in his village; he tries to drive away your teacher; and then when you have 100 readers, he will refuse you the land on which to build a church. (And all the land is his!) He is upheld in his refusal by the Government, and you have no redress, and your readers have to meet day in, day out, in rain and sunshine, in a kraal or on the open hill-side. It says not a little for the reality of the faith of these converts, that faced by such opposition they not only stand but increase. The chief rarely takes this line of his own will. But a quite friendly R.C. priest told us the other day that any chief who allowed us to build on his hill, would *ipso facto* be refused the sacraments.
>
> Humanly speaking the prospects are serious. But just then God comes in to show forth His Power. One chief after another, some of them pagans, other R.C. readers, and some R.C. Christians, are coming forward, and accepting Christ. One of them, who counted the cost and drew back said of our Mission, "I can't go back to them again; but I am very sorry. Theirs is the one place in this country where they preach the religion of love, but I am a Christian, so I must not go there. Love is triumphing and will triumph, until Christ, the King of Love, comes back to reign.

The Service of Womanhood In an arresting article by Rev. Edward Shillito in the *Chronicle* of the London Missionary Society the service of womanhood is illuminated, and in words which impress the fact that women, who were last at the Cross and first at the empty tomb, experiencing the truth of the Apostle's words "in Christ Jesus there is neither male nor female." "The same Lord, Who broke down the barriers between Jew and Greek, ordained that in the Society which bore His Name, men and women in Christ should share with an equal standing in His service." Mr. Shillito continues:

> There have been in recent times many changes in the lot of women; in nothing has the Gospel both by its direct and by its indirect influence, proved more revolutionary. Women, even those who have never heard the name of Christ, have reason to be grateful to Him. But there is still much to be done before the mind of Christ is obeyed in this matter. In every field in which the L.M.S. is at work there are new occasions for bringing the Christian Word concerning womanhood. In some lands the new liberty which has come to women is in itself a new charge upon the Christian Church; a call to that service which alone is perfect freedom. The loss of the old traditions may be a disaster if nothing is given to take their place; and the Christian Church has something to give that is positive and enduring. There never was a time in which the women of this country could hear more clearly the call of the women in other lands.

Books Worth Reading

THE ROMAN CHURCH AND THE MODERN MAN. By the Rev. H. D. A. Major, D.D. (Eyre & Spottiswoode. 5s. net.)

The Principal of Ripon Hall, Oxford, has done a public service by issuing this trenchant and able work. The point of view is that of a Broad Churchman, and there are some expressions of thought from which people of conservative views will dissent; but these are quite incidental and do not touch the main argument. Dr. Major's endeavour has been "to examine the claims of Rome at the bar of history, conscience and spiritual experience." His book is not abstruse or technical. It is well-informed and scholarly, yet popular in style. The first chapter gives a brief "general survey" of religion as a factor in human history, and concludes that, while "religion is immortal," it is needful for man to seek the highest form of it. Dr. Major says he "no more believes in Protestantism than he does in Romanism"; but perusal of his book makes it clear that the "Protestantism" in which he disbelieves is a more narrow, bigoted type which is evanescent nowadays and which, in its obscurantism, is not unlike Romanism itself. With the exception of some personal opinions, the main tendency of Dr. Major's book is to vindicate Protestantism in a true sense, as apart from a limited one: in the sense of spiritual revolt against an oppressive Papalistic ecclesiasticism. His chapter second ("Rome, the Immortal?") is an interesting refutation of the common contention expressed by Dryden in the epigram that the Roman Church, "doomed to death [is], fated not to die": that is, that her survival of all attacks proves her to be divine. As Dr. Major remarks, "the lower an organism in the biological scale the greater is its power of survival. The lowly yeast germ amoeba enjoys an almost timeless existence, whereas man is unable to survive a century." The survival of the Roman Church is due to its appeal to the lower instincts (fear, mysticism, etc.) as much as or more than to its better characteristics. Also, its survival as an institution has been at the expense of separation from three-quarters of Christendom: including the most progressive races. (In his chapter on "The Lure of Rome" we think Dr. Major's argument would be strengthened if he included, in future editions, references to "leakage": the grave losses Rome suffers, and which probably are greater than her gains by "conversions").

Dr. Major rightly stresses the fact that the famous "promise to Peter" (Matt., xvi., 18-19: "Thou are Peter [*Petros*], and on this rock [*petra*] . . . ," etc.), besides being more intelligible if understood as basing the Church on Christ's Divinity than on the man Peter, is found only in one Gospel. Dr. Major suggests that the passage may be an interpolation; but, in any case, a "promise" which is confined to one Gospel out of four cannot have been intended to bear a meaning such as that attributed to it by Roman Catholics. If it bases the Church on Christ's Divinity, there is no difficulty—for that Divinity runs through all the N.T. If, however, it alludes to Papal Supremacy, we have the extraordinary fact of a *crucial* test unconfirmed by three witnesses out of four!

Dr. Major shows ably how weak is the evidence, for Papal claims, derived from early Church Fathers (Clement of Rome, Ignatius of Antioch, etc.). In regard to Ignatius perhaps the argument might be strengthened: for many critics regard the "martyr-journey" (not, of course, *the martyrdom*, but *the place of it*) of Ignatius to Rome as of doubtful historicity; and his Epistles (of which three versions exist, all differing) are in many ways so dubious that, as has been well said, "amidst such a mass of falsification, interpolation, and fraud, they cannot, in any form, be considered evidence on any important point." In fact, not only are they no evidence for Rome, but the character of their versions is strong evidence for the unreliability of the hierarchical traditions of those times.

On "Papal Supremacy and Infallibility" Dr. Major is especially good. It is too often forgotten that the 1870 definition of Papal

Infallibility was made, not by the Vatican Council, but by the Pope himself, the Council (by a majority only) merely acquiescing:: "*sacro concilio approbante.*" What logical value is there in a man's proclaiming his own infallibility? (The decree distinctly said Papal *ex cathedra* decrees are infallible "of themselves, *and not from the consent of the Church*"). The decree was logically "a vicious circle." Dr. Major rightly draws attention to that defect.

We recommend his book as a telling exposure of Roman claims. One error needs correcting in a future edition: the allusion (p. 127) to "Lord Howard of Effingham who commanded the English fleet which defeated the Spanish Armada," as a Roman Catholic. As reference to the *Dictionary of National Biography* will show, he was not a Roman Catholic: quite actively otherwise, in fact.

J. W. P.

THE REIGN OF KING GEORGE THE FIFTH. By D. C. SOMERVELL. (Faber & Faber. 12s. 6d. net.)

This attractively printed and produced volume is "An English Chronicle" of events which have preceded the Silver Jubilee of King George the Fifth, presented a story as well as a history in which there is not a dull page or chapter. "No king," Mr. Somervell remarks, "ever reigned in a more restless and critical age, an age which has lost more of its faith in things human and divine, and yet King George's manner of wearing his crown has never been unacceptable to any section of his subjects." It is an outstanding volume of this Silver Jubilee year, although undertaken without any special reference to the Jubilee celebrations. We think many of our readers will wish to review for themselves the events of the past quarter of a century as they concern our national life, not without felicitous references to King George himself, whose reign, unparalleled in our history, has been one in which joy has been mingled with sorrow, and yet, in cloud as in sunshine, the King, by living with and for his subjects, has won unbounded admiration and affection. From the standpoint of the story, which is also history, the volume is full of information, to which is added running commentary combining humour with common sense. At last, in this volume, we have the most likely version of the rumour at the outset of the Great War that Russian troops were being landed in the North of Scotland and rushed across the Channel in an unending series of transports.

FORTY YEARS ON — A BISHOP'S REFLECTIONS ON LIFE. By Bishop WELLDON. (Ivor, Nicholson & Watson. 15s. net.)

Dr. Welldon is greatly beloved by all, and his attachment to the World's Evangelical Alliance is evidence that this affection and admiration is not confined to the Church of which he is so distinguished a Bishop. Successively he has been Headmaster of Harrow, Bishop of Calcutta and Metropolitan of India, Canon of Westminster, Dean of Manchester, Dean of Durham, and quite recently we sat near to him in Sevenoaks Parish Church, where in his retirement he shared the worship of the large congregation as a humble worshipper, exhibiting the spirit of the words "my soul longeth, yea, even fainteth for the courts of the Lord. . . blessed are they that dwell in Thy House, they will be still praising Thee." The volume as a whole is full of reminiscence, a storehouse of experiences only possible to a great traveller, and one who sees as he travels. The chapter entitled "The Outskirts of Religion" will be found of particular interest to those engaged in the quest after Christian unity. Bishop Welldon's strong hope centres in a Church that will be truly national, liberal, and comprehensive; and it is important to note that he is an advocate of intercommunion, rather than reunion. Of the former he remarks: "Intercommunion is a policy by which nobody commits himself to a belief which he does not strictly hold; yet nobody is debarred by his belief from associating himself with fellow-Christians, who are willing to be his associates, in worship, whether in public or private. India, he thinks, "will be Christian in heart long before it is Christian in name"— as far as possible ignore the ecclesiastical, and even the doctrinal, differences which separate them one from another, and will more and more concentrate their attention upon the divine personality of Jesus Christ."

(We are obliged to hold over reviews of a number of volumes.—ED.)